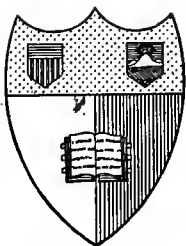


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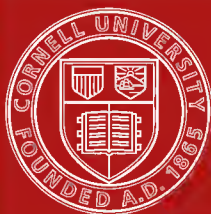
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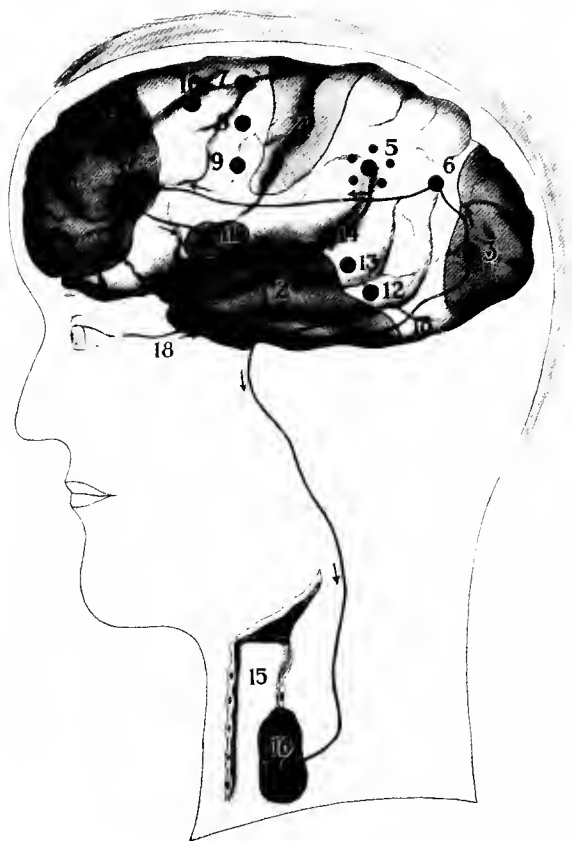


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*From drawing opposite page 182, "Brain and Personality,"
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THE LAST LAP

OR

“OUTSIDE INTELLIGENCE” EXPLAINED

CONTAINING MORE COMPLETE DISCOVERIES
OF THE PHENOMENA DISCLOSED IN THE
AUTHOR'S PREVIOUS VOLUMES

BY

D. W. STARRETT

President of the Perpetual Health Institute
Author of “Mental Therapeutics or How to Cure All
Diseases with the Mind;” “Discoveries Which
Make Mental Therapeutics and the
Transmission of Mental Communi-
cations an Exact Science,”
etc., etc.



BOSTON

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1915

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D. W. STARRETT

TO
HESTER A. DICKINSON
WHOSE MIND, OF ALL WHOM HE HAS
TAUGHT DURING A PERIOD OF FIVE
YEARS, WAS THE FIRST TO GRASP
THE ULTIMATE OF THIS WORK AS
OUTLINED IN THE PREFACE

PREFACE

In this volume the writer has endeavored to cover in a general way three great discoveries which he has made, namely, the Physical Law of Mental Healing; the Physical Law of Seeing without the Eyes; and the Physical Law Back of the Intelligence as exhibited by the automatic arm, ouija board, planchette, moving table, etc.

The first and second subjects have been disclosed in two volumes published in 1908 and still on the market; therefore it has been the writer's aim in this work not only to avoid repetition, but to more fully disclose the lesser discoveries made possible by experience. Had he an inkling to what they would lead, it is doubtful if he would have continued, because at that time his mind was unable to grasp the divinity in the human nature of it all; the investigation of what was deemed God's prerogatives would have seemed sacrilegious.

For instance, the discovery has been made that no one need to die, it being merely a matter of recognizing the disease in time and applying the remedy at once. There can be no failure under this system. In time a man will be considered a weakling if he allows disease to take hold of him.

It is true that many have thought it possible to live continuously, but none has disclosed the exact way in which to go about it.

The results derived from the capability of realizing impressions from the three reservoirs of the brain as if they had a present reality, when they are caused solely by over-energization in the special departments of the reservoirs or the reservoirs themselves, are so far beyond all that was deemed possible when writing the preface to the last volume that the

PREFACE

"dreamland and ocean beyond" have become a living reality.

The dawn will come to all, as to the writer, when the phenomenon is experienced. This book discloses the fact that one may be thousands of miles away from his family and realize them as though present by merely calling upon his special departments connected with the reservoirs to send the impressions forward to the prefrontal area.

If one desires to hear what they say while viewing their lip and body activity, he calls upon the special department connected with the auditory reservoir to forward those sounds, and they will be realized.

If one desires to kiss his little girl, he calls upon the general sensory reservoir for those impressions and all others connected with the act of caressing, and *they* are realized in the prefrontal area. Even the odor of her little body and hair may be realized in the same way.

Consider what the condition really is when viewing a distant object — it being as real as though present — one hears the sound which it sends forth and realizes the sense of odor and touch. Can reality do more for one's pleasure? Is it not plain that time and distance shall be effaced when this work becomes a useful art?

It is known that if a person receives impressions in the prefrontal area of the brain of the five senses without the use of the organs the realization is identical. For instance: Thomas Edison has made an instrument by means of which Miss Helen Keller can receive impressions of her voice the same as if her auditory reservoirs were intact. Without this instrument she can hear very high notes.

All wireless impressions can be cognized in the brain without the use of the intervening reservoirs or special departments. This truth is so far-reaching that it well nigh enables one to see the Ultimate.

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WHAT THE MIND REALLY IS

THE KINGDOM OF MIND

I

I know of a Kingdom, a wonderful Kingdom,
Established for mortals when Eden was new;
When high gods were holy and walked with the human,
Vouchsafing a guidance forevermore true.
I kneel 'mid the blossoms that bloom on its borders,
A-thrill to an anthem the Ages unfold:
"Oh, thine is the power, the peace and the glory;
And he that o'ercometh shall never grow old!"

II

Oh, haste to this Kingdom, all ye who are weary,
And broken, perchance, under Juggernaut wheels
Of agonies — sharper than sword of Damascus —
With never a thought of The Marvel that heals!
Though hopeless and helpless — with help for the taking,
And groping, where light is, with eyes that are blind —
Oh, answer the call of The Master, who bideth:
"*Arise ye and enter The Kingdom of Mind!*"

HESTER A. DICKINSON.

CHAPTER I

AN HYPOTHESIS

In placing this work before the public the author desires to make it acquainted with the key that has unlocked sealed doors which were apparently not intended to be swung wide open by human hands. If the discovery of this wonderful key were not made known, in time at least, the readers would attribute "inspiration" to the author and thereby unintentionally thwart the purposes of the work.

The writer believes that it is divine to be human, and that it is human to be divine; he also believes that there is too wide a separation in belief of God and man.

That divinity is placed upon too high a pedestal is made apparent by the fact that so many are "taking on" the belief that there is no divinity. If a working hypothesis can be given to the world which will make plain that divinity is a human quality, it will lessen the distance between God and man to a measurable quantity.

Christ is said to have been both human and divine; and all know that He was approachable by the common people. It was that quality which has kept His memory fresh and green within the human heart.

In His time many persons could not see His divinity any more than one can grasp the possible fact that Abraham Lincoln had divine attributes.

Christ said, "Woman, where are they that accused thee? Hath no man condemned thee?" She replied, "No man,

Lord." And He said to her, "Neither will I condemn thee. Go, and now sin no more."

Abraham Lincoln went far beyond this, because those who came to him for pardon had already been condemned to die for the neglect of grave responsibilities. But he could look far'over all and see that a greater good would flow from divine pardons. From this distant point of view, noting the many pardons which he granted, one may see that truly it was divine.

The time is fast approaching when no one will be condemned to die — nor will any one die.

In connection with this subject, think of the thief upon the cross; Christ said that he should be with Him that day in Paradise. Was that rendering punishment for crimes committed?

Fear lowers the temperature, and each time that it is lowered the ignorant cells of the body find their opportunity. Love in moderation never produces such a condition. And love should mean patient endeavor to find the cause which produces crime, and, upon this account, forgiveness for the offense because of ignorance.

An inkling of the hypothesis about to be given is recorded on page 32 of "Discoveries Which Make Mental Therapeutics and the Transmission of Mental Communications an Exact Science," the second book which the present author has given to the public.

Scientific research has shown that one must have afferent impressions before he can have efferent impressions; which means that there must be an inflow and an outflow. The hypothesis is based upon this scientific fact. Therefore, those who have faith in scientific facts should take more than passing note of the hypothesis.

The hypothesis is an assumption that inanimate matter

of worlds collects first; and, secondly, animate matter as vegetable life; and, thirdly, animate life as animal life; and it being known that animate life first developed as minute chemical life, under the scientific fact mentioned it is certainly very plain that the afferent flow, light, sound and sensations, reflected impressions of the environment — the vegetable kingdom — to the first animal, the moneron; this was the beginning of its education. According to this principle, which seems positive, if one wished to know of the action of the organs of the moneron, one should be able to unravel the mystery by noting the actions of vegetable life. One can observe the action of vegetable life; and, though not being able to see the moneron with the natural eyes, may know as much about its life as one knows of vegetable life, because it is a fulfillment of that life.

Grasping this basic principle, when one desires to know the action of the cellular life of the body — for instance, that of a babe — one knows that it is but the reflection of its environment, both vegetable and animal; hence, if one knows the way in which vegetable and animal life act as entities or congregations of entities, one knows positively, to as great a degree, the action of the cellular life of that baby body. And if one knows the action of the cellular life of the body of the babe, one knows the action of the same kind of life of the adult body, because it is known that such life does not change its mode of action, at least during the human conception of time.

And from this it is but a step to the knowledge that human life must be a reflection of what is supposed to be infinite life; in this connection the word "reflection" is used as something reflected by the flow of light, ether, or electro-magnetic force. This shows the Creator must be

exactly like human beings as regards cellular formation.

The hypothesis, stated in simple terms, is that the cellular life of the body acts in accordance with its teachings, and that its teacher — the cell or collection of cells — has always been outside of itself; and, when traced, leads one to the Infinite as the first teacher. This shows conclusively that no individual life upon the earth has sufficient power to teach itself or to elevate itself from its lowly condition.

In passing, the author desires to acknowledge his debt to all the great scientists who have made it possible for him to piece the results of their work into a chain of facts which cannot be broken, but most especially to the medical scientists.

CHAPTER II

A WORD PICTURE

What is the human mind?

Simple as it seems, this problem has never been solved. Some of the brightest intellects the world has ever known have wrestled with the problem in vain, and merely because in considering the problem a most abstruse one they have overlooked the wonderful simplicity of its answer.

Many psychologists maintain that there is a difference between mind and soul and spirit, and so probably most religionists believe. The writer maintains, however, that the three are identical; therefore, in this article the word "mind" alone will be used. In proving the contention, the writer will, after giving a brief record of his discovery, reason from analogy. This method of reasoning must, it would seem, in this instance carry conviction.

Let the reader imagine himself viewing a military body composed of all the inhabitants of the earth, from a point distant from its surface, whence it looks like a solid black cloud. If one had never viewed this great dark object nor had an inkling of its component parts, looking at it as an entity, its evolutions would undoubtedly arouse the curiosity and create a desire to know more of the force which enables it to act intelligently. If it moved always in the same path with a well-defined speed, then the conclusion would be that, as in the case of the planets, a law governed it from without; but as the movements are not

always the same, ever showing that a force is acting from within, one would necessarily conclude that it must be an intelligent human mass, because of the resemblance of its acts to those of human beings. The analogy being complete, the curiosity prompts the desire for a nearer view of such a monster, to know whence came this wonderful power.

From a decreased range of vision it can be noted that a dark band passes through its center, which gradually changes to a wide separation, forming two parts moving in unison. It had not seemed possible that the force which moved that great mass was divided; yet this closer view has proved that to be true.

As one views the two masses, completely separated, yet moving as one, his curiosity is still unsatisfied as to the force which makes evident this intelligent conscious life. On nearer approach, however, it becomes apparent that the dark bands are again appearing, dividing the two masses into two equal parts, these separations making four equal parts, all working in perfect time.

Four great, intelligent, conscious masses moving as one. Who could believe that these units existed? But this does not explain the mystery. The curiosity is still unsatisfied, because of the desire to know how these units can perform their tasks in such splendid time.

While meditating upon this problem, the viewpoint has changed to a nearer one; when lo, the black bands again appear, cutting each of the four bodies in two, making eight parts. A still nearer view shows the bands appearing once more, and again the division, thus making sixteen parts of trained units. The curiosity, however, is still unsatisfied with the phenomenon of trained units within each mass which enables it to perform conscious acts,

because of the desire to know the force which operates the units. So the act of drawing nearer is continued until the final unit is discovered — the living human animal.

Who could believe that that black cloud upon the surface of the earth was composed of human entities; that through a process of training, its component parts were drilled to move in such an orderly manner and perfect time that the mass appeared to be a living human entity?

But what of the human integral part? Does it explain the mystery? No. Because in viewing its movements and intelligent acts by the same rule as first used, the mystery surrounding it is identical. Here is a mass — apparently a solid — exhibiting the same movements and conscious acts as first observed when viewing the black cloud upon the surface of the earth from that distant point of view.

Ultimately distance and greatness and minuteness are synonyms. If viewed with the naked eye, a distant sun shining through our night, compared with a lighted candle set the right number of feet away, cannot be distinguished as regards size. A horse upon a hillside at a proportionate distance appears to be, in size, as an ant at one's feet. If one could follow a tangent off the curve of the earth forever, one would reach the infinite. If one could divide a piece of granite into two parts, then four, then eight, and so on forever, one would reach the physical infinite. If one could penetrate the past or future forever, one would realize the infinite. Hence the proof of the statement.

Infinite distance and infinite nearness can, therefore, hold only the One.

Scientifically speaking, the infinite must be everywhere, because if one actually moved into infinite space, then infinite space would be whence one came.

CHAPTER III

TELESCOPIC CELLULAR LIFE

How can this human integral part of the mass be approached that one may know of what it is composed? The viewer is confronted with a problem which has taken ages to unravel, but through the invention and perfection of the microscope the problem has been solved. To him who first conceived the idea of such an instrument, the logogriph problem seemed as impossible of solution as does this deeper one under present disclosure. He found a beginning, and the bright minds of the ages completed the wonderful device to the present point of perfection.

Next comes the most wonderful conception which has emanated from the mind of man, the "mathematical eye." With this the Infinite has been close to the grasp. Worlds which had never been viewed have been weighed, measured, and their volume known. The hardest granite, the toughest steel, the most subtle gas, all have been dissected far beyond the range of the microscope.

So, instead of attempting to approach this human mass in a bodily way through the use of the microscope and the "mathematical eye," the intelligent conscious entities of which it is composed have been brought to view.

The first man who viewed the human body with the microscope did not discover its integral parts, because the instrument was crude. The discoveries might be compared with those made first upon the near approach to the

“great mass,”—only the great subdivisions being apparent. But as the instrument was gradually improved, it dawned upon the mind of man that this human body also was composed of intelligent conscious units.

First, the corpuscles of the blood came to view, and later it was found that those little, intelligent animals were, in turn, composed of units so minute that the corpuscles, if compared with one of them, are as much larger as was the dark mass of human entities larger than its integral parts. When the protoplasmic cell was disclosed, it was believed that the integral part of the body-mass was discovered. Here again was a blank wall, because of the mystery of the force which caused it to live and move and exhibit intelligent conscious action. Would this mystery ever be dispelled? And if so, what would be the nature of the force, and how could it be used to further man's comfort?

The belief that the protoplasmic cell was the beginning of animal life within the body, and the force which caused it to move was that immaterial one which had never been explained, held sway for years, until the wonderful brain of man found a way to dissect this last obstruction to its advancement through the use of the “mathematical eye.” This agency enabled man to discover the component parts of the protoplasmic cell,—which had not been disclosed by the microscope,—the electron.

Again, today the belief exists in the mind of great scientists that the integral part of the body-mass has surely been found, and that the quest is ended.

Edgar Lucien Larkin, the world-famous director of Mt. Lowe Observatory, Los Angeles, Cal., says: “From the Greeks down the ages to Dalton, and then to Thomson, none dreamed of the existence of bodies smaller than

atoms; J. J. Thomson, in 1899, succeeded in disrupting an atom of hydrogen gas — the lightest known substance — into electrons.”

Again, the same author says: “All elements of matter known to chemists can be reduced to atoms and these into electrons. High potential electricity is the powerful agent employed in the vacuum bulb to tear the atoms into their constituent electrons.”

In an article, “Scientific Deductions,” of October 5th, 1911, he states: “Heat would reappear, then electricity, and these so intense that the entire quantity of matter in existence would become dissipated back into the *primeval* sea of electrons, or zero again.”

Today the question propounded by the reader when first viewing, in his imagination, the great intelligent mass upon the surface of the earth, remains unanswered. This little cell composed of electrons can be seen to have the ability to shrink and expand, which are the basic movements back of every intelligent act of the animal kingdom. The great minds of the world are striving to find what the force is which moves the electrons.¹

It will be noted that upon penetration, from the first great mass down to the protoplasmic cells, entities have been found within each mass which enables it to exhibit intelligent conscious movement. It is logical, therefore, and in accordance with common sense to declare that when the reticule of the protoplasmic cell is penetrated, the power which enables it to shrink and expand will be the same as has been found in the past — living human entities within its muscles, shrinking and expanding. If this be

¹ According to Edgar Lucien Larkin, published in the *San Francisco Examiner*, March 4th, 1915, the physical thing that makes an electron go is within it, and known as a positive electron.

true, the black wall of mystery again appears as deep as ever, leaving the reader at the starting point.

Again, it is necessary to take one of these entities from the muscles of the protoplasmic cell, and penetrate it to discover the force which moves its muscles; and again, beyond the shadow of a doubt, one will find the same power — physical entities within *its* muscles. This delving would finally lead one to the electron.

If, from the beginning to the present point of view, one has always found physical entities within each seeming mass which operates it, it is quite logical to conclude that as the instruments or processes are discovered with which to view the component parts of these integrals, the same force — a physical one — will always be found acting, even to and including the Infinite. If this line of reasoning be true, the Infinite *must* be physical.

This process of delving into the real existences which operate each smaller muscle will finally lead one to the point where mind cannot grasp the minuteness of this life. Continue this delving forever, and one has a definite conception of the reason why the Infinite must be physical — because from the starting point to the Forever, mind will not be able to realize the exact point of change from physical to immaterial. So in the minuteness of every cell of the body dwells the Infinite. And as only the Infinite can dwell in infinite space, He must necessarily come forth a physical being.

Admitting that man has developed from the animal, it is a simple process of reasoning to account for the belief of an immaterial force.

When man first began to reason about the forces that produce material activity, he may have noted a stream of water flowing over a plain and wondered as to the source

of its power. Being unable to sense gravity force, he named it spirit,— meaning an immaterial thing.

He saw the mighty avalanche start,— apparently without cause,— down the mountain side; again he thought of the immaterial force which he had named spirit.

Then the phenomena of lightning and thunder came to his consciousness, and he thought the spirits were angry. When the earth quaked he was filled with fear at this anger, and prostrated himself in supplication for mercy. The terrible tornadoes and ocean storms again brought him prone to the earth, so that in time he not only learned to supplicate this immaterial force at each of its devastating exhibitions, but upon all occasions, for the fulfillment of his desires.

CHAPTER IV

GOD AND MIND PHYSICAL

MIND PHYSICAL BY ANALOGY

The fact is recorded in the first chapter of the Bible that God made Adam in his own image and likeness. *Adam was physical.* The second chapter states that God formed man from slime of the earth, and breathed into his face the breath of life. *Breathing implies a physical state.* The third chapter states that Adam and Eve heard the voice of the Lord walking in Paradise. *Walking always necessitates a physical condition.* The third chapter of the Bible says also that God made garments of skins and clothed Adam and Eve. *Catching the animals, tanning their skins, sewing them together, all imply physical work.*

God appeared to Moses in a flaming bush; if Moses saw God, He must have been material or the light could not have reflected His image to the eyes of Moses. *Light cannot reflect an immaterial thing.*

Christ came in a physical way. He said, "I was in prison and ye visited me not." If there had been a jail with only one inmate — who was the worst criminal the world had ever known — those words applied to Him. How? Because in the depths of minuteness within his body there was a physical connection between each protoplasmic cell and the Infinite.

Here is the explanation of the grandest words ever uttered. They show beyond refutation, that each person is a part of a *physical* God.

The foregoing shows that there can be no immaterial state of mind. It makes plain that an immaterial thing does not act upon a material one; that there are, even to and including the Infinite, physical beings acting within physical beings.

It is true that there are plenty of passages in the Bible with which to prove that God is spiritual. But, inasmuch as spiritual is generally understood to mean non-physical, there seems to be no ground on which to compromise. *If it could mean physical, but so fine that it is non-graspable*, then peace might reign between the religious and scientific camps.

If God is proven physical, then one has to admit that His mind is physical; and if God's mind is physical, then man's mind must also be physical.

An analogous line of reasoning to prove this contention is simple: No one will deny that the government of the United States has a mind of its own. No one ever thought it a spiritual mind. No one ever thought it a divine mind. If neither spiritual nor divine can be applied to it, it must be a physical mind. This physical mind was exhibited quite forcefully in the War of the Revolution, in 1812, in 1861, in the Spanish War, and it is being exhibited each day to the world when one of its officers executes the laws of the country. It is being exhibited each day to its entities from whom it derives its prerogatives.

If one can discover what the mind really is which this great entity exhibits with such force, the analogy will be complete, because here there is a vast body composed of entities, as has been found in the case of the human body; therefore, if the mind of the greater body is discovered, that of the lesser one will be known by analogy.

Take any question which the majority of entities of the

government desire to become the mind of the country and, outside of fraud, it will really be what the government thinks upon that subject. The president has very little to do with regard to forming this mind. The president's own mind is not the country's mind; he can pass away, yet the government will still continue to exhibit mind. The entire cabinet of the president can vanish, still the country will live and have a mind. Therefore the government mind cannot die until its physical entities cease exhibiting motion — unity of action.

For the same reason the mind of the man-animal cannot die. So, also, the mind of the protoplasmic cell will live until its muscle-dwellers cease action, and so on to the Infinite. Then action is an exhibition of the one mind; and it can be perverted in a conscious or unconscious manner only through the machine which exhibits the motion being out of repair.

To bring into action a government mind, two opposing factions are, at least, necessary. The human entity attains a mind in the same manner. Every question coming before it to be solved has a *pro* and *con* — a positive and negative side — which comes from the minds of the cells of which the body is composed. Generally the question is decided by the majority.

So it can be said that it takes three forces to make an exhibition of mind, either in a cell, a human being, a government, or a world,—namely, the minority mind, the majority mind, and that representing force which has been chosen by all to announce the decision and enforce it. In the human body the departments in which these forces reside are supposed to be located in the prefrontal brain. In the government of the United States they are at Washington.

If the greater number of the so-called minds of the entities of the government are bad, then it will exhibit a bad mind to the world. On the other hand, if the majority of its people are of good mind, the resulting mind will be good. Speaking broadly, the mind of a city can never be above the average mind of its inhabitants. So the mind of a human being can never be superior to the average mind of its cellular life. The mind of a corpuscle is gauged by the same rule, and the mind of the protoplasmic cell does not escape this unalterable law.

In the individual, if the protoplasmic cells have not been properly educated, or have degenerated into cocci bacteria, or bacilli, or sperilli bacteria, the exhibition of mind is low; contrariwise, if they have been taught to realize the necessity of following good teachings, the result will be a great mind. This must be so, because savages who have not been taught the difference always exhibit a bad mind; they do not realize their condition, nor are they responsible for it. What, then, shall be said of those who have been taught yet do not respond?

Mind, then, is merely a physical impression. The Infinite,—the Thinker,—is the cause of mind.

THE SOURCE OF CONSCIOUS MIND

CHAPTER V

MAN'S ANCESTORS

In the foregoing chapters the writer has shown whence comes mind, inasmuch as in a scientific and analogous way he has traced to the Infinite the cellular life which produces mind. Under this caption the writer will show that there are two classes of mind, and point out the exact time of the infusion of conscious mind into the human race.

For the human race to reach its destination — the place whence it came — without passing through the “valley of death,” it must know the source of its power, the time of receiving it, and all the details of the machine which enables it to exhibit itself.

No one should deny that the man-animal has developed at least in part from the lower animal kingdom, because in taking into consideration all the evidence at hand, one has to throw reason aside and resort to prejudice to avoid such a conclusion. Take, for an anatomical comparison, the highest developed animal known, the anthropoid ape, and there is scarcely any difference. William Hanna Thomson, author of “Brain and Personality,” says that as regards brain there is no perceptible difference. Yet the output of one, when compared with that of the other as regards consciousness, is so vastly different that but one conclusion can be drawn: namely, that there is a positive physical difference. It is the object of the writer to show in the next few chapters wherein lies that difference.

As to its general appearance, the likeness under favorable conditions — when dressed and taught to perform intelligent acts — is most striking. The ferocity with which civilized nations have crowded their civilization upon the world is, to say the least, most significant. The cold-bloodedness with which men of means grind the poor until they actually writhe under the torture is not exceeded even by the cat when she plays with the mouse which will soon be within her stomach.

But when one compares the instincts of the man-animal and his progeny with those of the beast, all doubt must vanish. Visit the slums of a great city, or the haunts of the idle rich. Trace the shadowy wanderings of a male species of the man-animal from childhood to the grave; the sum of it — the satisfaction for bodily hunger and passions. Only for the redeeming part — the good man and woman — a fair judge would decide it to be the lower in the scale. Let the reader study his own instincts which he fights daily to overcome, and this, alone, will prove to him the contention.

In a broader sense, the human race has, unconsciously, endeavored to return to its animal nature since its beginning. At times it would have surely relapsed into its former condition but for the presence — within its entity — of that greatest power whence comes conscious mind.

There are two classes of exhibition of mind,— namely, conscious and unconscious. The unconscious mind is exhibited by the animal machine from its birth to a time in the human machine when conscious mind appears. For the first few months of its life the child is an animal, although it has within it that which can be elevated above the animal condition. Its mind is an unconscious one until about the age of one year, when conscious mind begins to

develop. This conscious mind must come as an artificial quality, because no animal was ever born with it.

There is not one instance in the history of the human race where one of its entities has been completely isolated for a lifetime from this source of conscious mind, that it did not deteriorate. If a prisoner in jail is placed where he cannot see a human being or hear a human sound, even for a few years, he will lose the faculty of speech.

The forefathers of the Indian races of the American continent were descendants of the children of Adam. They were isolated from the main channels of thought of the great entity — the world. The same is true of the African negro races. Both deteriorated to a marked degree.

No human being who has achieved fame because of his great deeds has ever been disconnected for a lifetime with this channel of thought force. Why? Because conscious mind, being physical force, must be received through physical channels. If it is a spiritual force, which can come from God in some distant place through the ether, why have not isolated people received it? Would God have neglected his strayed flock had it been avoidable?

To use any force one must have connection with its source. So if the demand continues for conscious mind, the physical means for its flow remains intact. The machine, the human body, through which the one Mind exhibits itself must be watched with intelligent care to prevent its deterioration and the consequent expression of unconscious mind. For instance, a man overworks his brain mechanism, weakening it to the extent of causing disease and loss of conscious mind. An insane person is invariably one with his machine out of order.

There is not a perfectly healthy human being living; all are in different stages of disease or ignorance, for

ignorance is the father of disease; hence the expression of the one Mind in numberless ways. The kind and quantity of work produced by any machine depends upon its state of repair. The human machine is no exception to the rule.

If a child is isolated from birth until its death from all contact with human beings, it will not acquire a conscious mind. It will, during life, remain an animal, never attaining the faculty of human speech, nor becoming conscious of the infinite. What is it, then, that can bring forth from that gloomy existence the most wonderful of human attainments?

A teacher!

It must have a teacher or remain an animal. It will never, of its own volition, attain the faculty of speech. This is an unalterable law, a law as rigid as that which holds the planets in their orbits.

Then every child born must have a teacher, because the law of chance will never allow it to make the sounds which represent human impressions. He must learn by word of mouth, example, or environment. And every teacher in turn must have had a teacher from the beginning of the human race.

This line of reasoning necessarily carries one back to Adam, who also must have had a teacher. Who taught Adam? If a baby chimpanzee be given a teacher, and an endeavor be made through the use of approved scientific methods to teach it consciousness, there will be no response; yet a human child from the wildest tribe will respond to the work. This proves conclusively that the first teacher could not have come from the present animal kingdom in the human conception of time.

Here we are confronted with a problem which, if solved,

will disclose the origin of conscious mind in the human race. Anatomically and physiologically the man and the ape are similar. Why, then, this vast chasm? For the same reason that a handful of clay from the depths of the earth will not bring forth vegetation upon the mere application of heat and moisture, while a clod of earth from its surface will send forth life under like conditions. *The seed is in the one and not in the other.*

If one does not believe in the Bible as a religious work, he must accept it as carrying the true thread of the history of the human race. Inasmuch as the scientists have not proved to the contrary, the principal parts, at least, should be accepted.

According to this record, the vegetable life was created first after the earth was formed, then fish life, bird life, animal life, and, finally, most important of all, human life. Scientific research has not disproved these wonderful events. As to the time required for this creative process according to the Bible, the language is ambiguous so that there can be no contention upon that point.

Fish life requires vegetable life for its sustenance. The feast was prepared for it. And each succeeding higher life was not forgotten in that respect.

The wonderful fact back of it all is that each life developed along lines which made possible the subsequent higher one. Each life was necessary to its progeny. Hence, if reasoning from analogy is admissible, the human life is but a preparation for a *higher physical life*. This reasoning conforms to the teachings of the Bible.

In contemplating the development of the human race from this distant point of view (which may have required millions upon millions of years), and noting that there

has never been a change from the material to the immaterial, or vice versa, it is logical to conclude that such a change will never take place. The comparison indicates a positive law. *Such laws do not change.*

CHAPTER VI

THE CREATION

It has been shown that man must have a teacher to prevent deterioration. It has been shown, also, that that teacher could not have come from the ancestors of the *present* animals. Yet beyond the shadow of a doubt man has to admit that he is the lineal descendant of the mone-ron. How can that be and not destroy the Biblical record? The answer is simple indeed.

Scientific and analogous lines of reasoning show that *the Infinite is physical*. The Bible confirms this reasoning in many places, but with greatest force where it says that man will take on his physical body again in the higher life to come.

How will man see the Infinite in that future state, to know Him and to love Him, if He is immaterial? So the Infinite is physical, therefore He is human. He has planned the human race with infinite love and care, looking forward to the time when His desire for a return of love and close companionship would be fulfilled.

Christ exhibited this quality many times during His public life. And He was God. He had planned the animal kingdom from its inception to the ape, or the "missing link," with this end in view.

Picture, in the imagination, this wonderful event. See the most remarkable time in the world's history,—a vast chasm over which no bridge had been thrown; an animal

kingdom reaching from the moneron to its brink, all progress forbidden,— an obstacle which no animal, without aid, could hope to surmount. On one side the highest developed species of that kingdom, snarling and fighting with only might for law ; on the other side a lone figure standing with arms folded, viewing that chaos with a firm purpose shining through His eyes.

The supreme moment is come. The Great Teacher slowly stretches His arm toward the chasm. The foremost animals retreat, then advance with glistening teeth to seize their prey ; but with that loving, kindly face glowing upon them, hatred and fierce animal desires flee. Gently they are fondled, with real love in every stroke, until even fear vanishes.

He takes that slime of the earth and breathes into its face the breath of life, and man becomes a living reality. *This was the beginning of conscious mind in the man-animal.* The seed is planted ; thenceforth it had the ability to know and love its Teacher and to listen to Him consciously.

Is there anything to be said which will prove that similar transferences are occurring at the present time?

It has been admitted that a baby is an animal and will, without a teacher, always remain one. In comparison, the teacher of this little animal is a god. The father and mother hug and kiss and breathe upon this animal until it has received the necessary conscious cells from their bodies.

Is there any proof that a brute animal of the present time can be given conscious mind? A German dog has been taught to say certain words. Already several American dogs have been taught to say English words.

When one considers that dogs have been the close com-

panion of men for ages, the reason for this is evident. Inside of twenty-five years dogs will be — to a limited extent — conversing with their masters.

But whence came the Great Teacher? Luther Burbank is succeeding in accomplishing by Nature's processes that which would, possibly, require eons of time if nature was left without a "master-mind."

The process is simple: He takes ordinary plants and *breeds* them under the most favorable conditions. When great numbers have been produced he finds a few among them, because he attended to the intermixing of their cells, that have advanced toward perfection far beyond the great majority.

Because of the intermixing of the races in the United States under most favorable conditions as to climate and ability to live well, men and women have been produced whose mentality and physique prove that the same processes are at work with respect to man.

It is probable that the first navel orange tree found in the Brazilian forests required thousands of years for its production. Yet Luther Burbank has produced a spineless cactus in a few years that Nature, during her eons of time, had not produced. This shows what mind can do when put to the test.

In the eons of time before written history of man began, the animal tribes scattered over the earth were produced by a similar process. Those which lived under the most favorable environment produced periodically an advanced animal. Great earth disturbances shifted them and mixed them for another advance, until *experience* gave them *conscious mind*.

Prehistoric discoveries show that animal life was subject to this unalterable law.

The great flood came, or some other terrible catastrophe, and destroyed all but one of this people. He wandered over the earth, lonesome and dejected. In time the law of chances brought him to the frozen north where he found a vigorous and hardy, but ignorant, race of upright animals. To them he was a god, just as a father is to the ignorant child, or a master to his dog.

When the ultimate origin of this Great Teacher is sought, the quest leads one to the moneron, and beyond it to the rhizopod and radiolaria, and finally to the marine plant life and chemicals, and back of them to the electron.

It is known that chemicals must have heat to produce life, and this heat must come from the sun.

It is plain that, ultimately speaking, the infinite in this first Great Teacher came from the "sea of electrons." This coincides with science and the teaching of the Bible.

Breathing is a physical act in its entirety. There is no mystery connected with it. The refuse of the body is taken into the current of the blood. It contains not only the waste matter consequent to the work performed therein, but many of the live and dead cells of the healthy and unhealthy entities of the body-mass.

Each live cell has within it that which can produce the whole, yet in itself is only a part. This is a scientific statement as well as one that can be verified in every-day affairs: if an organ of the body is not too far gone, the cellular life within it, through interbreeding, will rebuild the parts destroyed. This proves that within the bodies of all animals, both male and female, there are male and female entities.

When a live cell reaches the lungs, it is expelled as carbon dioxide, but in reality it is a live thing, carrying

disease or health. That one can get disease from inhaling germ-laden breath is a fact proven by science.

When the Great Teacher breathed into the face of the animal Adam, being physical, there was a transference of the healthy conscious cells of His body. When He took that "handful of earth" in His grasp, to it flowed a steady stream of electric corpuscles from the hands. This can be proved by placing the hands near a planchette, when there will be no movement, but make contact, and there will be a flow of electro-magnetic undulations which, in many cases, will overcome inertia.

Then, for better proof, the writer exhibits a needle hung in a vacuum, which will swing to the electro-magnetic current of the hands if they are placed even near the glass jar in which the needle is hung. Not only this, but he has the same kind of a needle hung within a closed jar containing air. One can look at this needle with a steady gaze and it will move. These instruments will convince one that electric corpuscles are continually flowing to and from the body.

From the moment that those pure cells interbred with the animal cells of that body, it and its progeny had the ability to attain, through being taught, to some degree, conscious mind.

And this Great Personage was the first teacher. He not only dwelt with them, but made garments of the skins of wild animals for them; this would imply that they were unable to do that important work themselves. From the moment of that union, also, the fight began between the ignorant cells of the animal body and those which had the power to leaven the entire human mass and finally reconstruct a new "Garden of Eden" upon the earth.

Ordinarily a child dwells in happiness with its parents until it becomes fully conscious of itself; if it does not go forth willingly from that blessed spot to assist in the work of the elevation of the human race, the parents will crowd it from its "Garden of Eden." They will set a "flaming sword" at the gate, by which it may not pass until its task is fully realized. The animals use their offspring in a similar manner, and — how odd! The First Teacher did the same thing to Adam and Eve.

From the time of Adam to the time of Christ, it was a losing fight for those pure cells which Adam's Teacher gave to him. The Bible, as a record, shows that mankind lived to be, in many instances, eight and nine hundred years of age; also that at the time of the flood longevity had decreased to a marked degree, and at the time of Christ it had still further decreased to an age which marked it for annihilation. This decrease of longevity has been checked and an actual increase made in the last forty years.

Morally during the first mentioned period there was a proportionate decrease, which indicates a close relationship between disease and sin, with the former as the cause, because animals and plants which had never known the presence of man, and which existed before man's existence, died of disease. *Were they in sin?*

The necessity of a teacher for human progress has been shown. The absolute necessity of a connection between a user of any power and its source has also been mentioned. Therefore the cause of the deterioration from the beginning to the time of Christ was that no means had been provided whereby each individual could receive, at will, a purer supply of cellular life for teachers within its own body than that deteriorated one operating it.

Before the coming of Christ the exhibiting mind of the world was bad because the majority of the cells of the majority of its individuals were bad. Or, to give it to the world as it really is, one should say that the majority of minds were ignorant.

If the dearest of friends are separated by death, the deceased one is soon forgotten. Why? Because the physical entities which were actually exchanged, and which made physical impressions within their brains, have ceased to flow.

Take the work of the great masters; the actual impressions of them are received long after they have passed, through the medium of light and sound waves. If these are not received frequently, they, too, will be forgotten.

So the Great Teacher came the second time, in the person of Christ, to the human race, to provide a way whereby His physical entities should be continually multiplied and distributed so that He should never again be forgotten by the majority of the controlling minds of the world.

The Christian nations of the world are the governing ones. If a tree can be judged by the fruit it bears, the Christian nation's work, judged by the same rule, has done the most good for the world. The world has not deteriorated since Christ's coming. Longevity has increased instead of diminishing. Brotherly love has increased to a point of danger. The world has drawn its forces more and more to a focus, so that the time is not far distant when there will be but one hope — heaven upon the earth.

CHAPTER VII

THE LEGACY

What is this wonderful legacy to which the world is heir and knows it not?

The most wonderful event in the world's history was when the Great Teacher took a "handful of earth"—an animal, blessed it, and gave it the "breath of life"; the second most wonderful event was when Christ took a piece of bread and blessed it and said it was His body. To-day over three hundred million Protestant, Catholic and Russian-Greek Christians of the world believe the bread to be really His body.¹

This second great event will also be considered from a scientific standpoint, to find if there is any ground, outside of His word, for such a belief.

It has been shown that when one breathes, physical entities of the body, both live and dead, are expelled; that it is a scientific fact that when one's hands come in contact with many kinds of material, there is a tangible flow of the vital force of the body through them to the material touched. Frequently when one's hands come in contact with those of another, there is sensed the electro-magnetic flow. The writer can prove with instruments that no two persons have the same electro-magnetic pressure, and that this force is always flowing between individuals, because it never reaches an equilibrium.

¹ Cram's "Unrivalled Atlas of the World of 1901."

We know what really occurred when the Great Teacher took the "handful of earth" and breathed upon it; therefore in this great act we should know that an abundance of divine cells again flowed into the human race after the lapse of hundreds of years. We should also know that as often as this great act is performed, the recipient receives, in a physical manner, the progeny of these first cells. If one desires a thoroughbred dog or horse or plant, he seeks those who have them.

In partaking of this bread, not only a part of the entire body of Christ is transferred, but the whole, in the manner shown,—namely, each cell being not only a part, but containing life within life to the Infinite, *which is the whole*. It also renews the act of Christ, which being transferred to the brain as real impressions through the medium of light, sound and ether waves, like the work of the old masters, can never die.

Considering human lengths of time, if this channel of communication with the source of physical power which today holds the world in its upward trend should be destroyed, the race will surely deteriorate. Under a positive law it must always have a teacher that knows more than itself.

Any religion which will not stand the test of scientific research must fall. Any science which fails to discern the true creative force, which is its life, will surely pass away.

What was the force which induced the Russian Czar Alexander II, on March 3, 1861, to release from serfdom, without shedding of a drop of blood, millions of human beings? Yet that nation is called, rightly, a barbarous one. This fact alone brings into bold relief the presence within that struggling body of a most powerful leaven.

All the Christian nations are slowly coming to a consciousness of this wonderful force. It is the physical source of conscious mind today.

HOW MIND POWER ACTS

CHAPTER VIII

LIFE, DEATH AND PERSONALITY

According to scientific research there are two classes of forces acting upon all matter. These forces are named "directivity" and "activity." The former appears in many ways, such as the force of gravity, electro-magnetic force, and many phases of forces of environment, human forces, good, bad, etc.; all act upon animate and inanimate matter from without. The latter, as animate life within animate life, and inanimate life within inanimate life to the Infinite, acts from within.

The force which appears electronic within the cellular life of the animal and plant, has ability to change the mode of action of the entity in which it dwells, but the force which appears from within the atom or molecule as electronic, though it may build thousands of different forms as different materials, yet the action of this matter is always the same. There is never any change. All rock and minerals are known by sameness of construction. One has to admit that these constructions are the result of forethought or intelligence, as well as the construction within the animal body.

If one will imagine all the people of the earth packed in one great mass and that mass broken in twain, one would recognize it the world over by the form of its grain — the human form; and all the protoplasmic cells in the world in a broken mass would be positively known in the same man-

ner. This is identical with knowing all material by its "cleavage."

It is plain that all people in all times, if viewed in a broad way, have unconsciously moved to certain forms or arrangements as do the electrons of molten iron or rocks when cooling.

The protoplasmic cell is an animate body. It is composed of animate and inanimate matter built from basic elements, such as oxygen, hydrogen, nitrogen, carbon, sulphur, chlorine, and several other minor constituents. It is about eighty-five per cent. fluid, and fifteen per cent. solid. The microscope can bring to the human brain a picture of this cell as a body, but it cannot show the electrons of which it is composed, nor the entities of its protoplasm which enables it, at will, to shrink and expand.

The mind, through the use of mathematics and appliances, has established the existence of electrons. This is considered the greatest feat of the nineteenth century; analogous lines of reasoning have shown that the protoplasmic cell within its muscles must contain entities which contract and expand to the will of the greater mind of the cell. In the case of renewal after destruction by disease, the fresh young cells come from within, and if one could view the process from infinity, one would see them coming, in the guise of food, direct from the Infinite in a physical land.

It is necessary, therefore, to have a better understanding of this seeming basic entity of the human form.

According to Professor Larkin of Mt. Lowe Observatory, California, the electron is $1/1700$ part of an atom of hydrogen gas, the lightest known substance. A molecule of matter cannot be viewed with the highest power microscope. After molecules, in order of degree of minuteness,

come atoms, electric corpuscles, and, last, the electrons.

The protoplasmic cell is composed of electrons in constant motion, with a speed that never exceeds that of light, encircling in their orbits greater bodies of electrons. These little worlds obey the same laws that all the planets obey. These laws, a part of the forces of "directivity," act upon all matter from without.

Numbers of these minute systems of worlds are surrounded by electrons in the form of protoplasm, the two in conjunction forming the protoplasmic cell. The protoplasm is composed of the basic chemical elements of matter mentioned, and they in turn are built of electrons. It is seen to be a network or reticule, containing within its meshes a semi-viscid fluid. This network, undoubtedly, is muscular substance, and contains, as has been shown, the entities which enable it to shrink and expand, giving an exhibition of life just as the muscle of the arm does.

A trained army composed of hundreds of thousands of human beings is a machine; this machine acts through the contraction and expansion of its physical entities. Each entity of which this great machine is composed is a machine, every movement of its parts being accomplished through the still smaller machines within, shrinking and expanding in unison, arranged to use this force according to the laws of mechanical levers.

This distribution of force to make use of these laws through physical machines acting within machines continues as far as the body has been penetrated — to and including the protoplasmic cell — and from analogy must include the electron and finally the Infinite. Therefore, the Infinite in structure must be a machine composed of numberless small machines.

He certainly was such when He breathed upon Adam.

No one with reason can deny that He was not such a machine when He appeared as Christ. When He closed His right hand upon the handle of a plane or saw, He must have used those mechanical levers. When He lifted His right hand to bless the multitude, He certainly made use of millions of little machines connected one with the other from the bone of the shoulder to that of the arm. And by analogy, if the mind of human beings come from the numberless little machines of which the body is composed, so also must His mind.

What is the use of forever wandering within a sea of mysticism when the way is so open and plain that a child can understand it? Where is the danger in admitting that the Infinite is physical? Will it make a revolution? Will it turn the world upside down? No. If it is the truth, it should be admitted regardless of consequences; and, without doubt, it will have to be acknowledged, because truth in the end always prevails.

According to Professor Larkin, if there are too many electrons within the protoplasmic cell or community, the exhibition of force is negative; if there are too few, the exhibition is positive; and if the number is just right, the force is neutral.

One knows that when exercising, positive force is exhibited; that heat is given off and consequently a loss of the matter — electrons — of one's body. If one does not take in fuel, his weight will be lessened. If one eats and fails to exercise, he will become indolent — too many electrons or negative force — and consequently approaches closely neutral force. Where there are two extremes, there is always a mean, which shows the neutral point, and one of great danger in any life.

The fact to be noted here is that when one thinks, one must send forth the electrons of his body, because the law shows that for him to be able to exhibit positive force, he must lose or reduce the electrons of the cells of his body. And it is obvious that if one continues the thinking process and does not take in food, all of the cells of one's body must vanish into the outer world.

The law shows that one should eat moderately that he may not become negative. If one is negative — too many electrons in the cell, one should know consciously when he approaches the neutral point to pass by that point by exercising muscularly, or by thinking, or by both. If one approaches the neutral point from a positive condition, one should eat or take deep breathing.

If too much food is eaten, one will find it an effort too great to keep his thoughts concentrated upon any one thing. Because the cells of the body have all they can attend to in consuming and distributing the superabundance of food forced upon them, they have no time for forwarding other impressions, and in time will become indolent.

The reason one finds it so easy, when tired, to allow his thoughts to roam from one subject to another, is because new impressions affect new departments of the brain.

According to Newton's law, each particle of matter has an attraction for each other particle; hence, when one sends forth electrons, and entities as collections of electrons, when healthful, he has the ability to retain or lose control of them.

If one is sickly, some other body-mass may draw them, thereby receiving disease instead of health. This explains why one person affects another adversely and contrari-

wise. If one draws from another and does not give one's entities in return, the effect is depressing to the other person.

The upward trend of the race depends upon the proper intermixing of the electrons, as well as the collections of electrons, as cellular life, and not only the intermixing of the cells, but that of the collections of cells known as human beings.

The Halley comet was surrounded by a halo of electrons which streamed outward for millions of miles, yet the nucleus did not lose control of them. Like conditions prevail with human beings, with the addition of intelligent collections of electrons known as cells.

The far-reaching effect of this phenomenon is so wonderful that the full details might occupy a fair-sized volume. It will be exhaustively treated beginning at Chapter XXXV.

Infinite Force, as "activity" must always be one in every way, because the Infinite is One, so that the reason for the apparent different exhibitions must and will be given. No two beings exhibit the same amount of force, and naturally, therefore, one would conclude that the supply of power by the Creator is suited to each one's needs.

CHAPTER IX

LIFE, DEATH AND PERSONALITY (*Continued*)

In previous chapters the writer has shown that all is physical, even to and including the Infinite; that the Infinite is physical and acts through physical agencies in conveying His messages to the human entities of the world.

In tracing the cellular life into the depths of minuteness within the human body, one has been led until it has vanished from the gaze. It grew smaller and smaller, until a tiny speck only could be seen, and that, too, soon vanished.

Out of this ocean of space worlds become visible. They are said to first appear as cosmic dust, which collects into larger and larger bodies until they can be photographed. Into the ocean of minuteness, or greatness, or distance, pass all things, and out of it come all things. Will it ever be approached, explored, and known by man? All of these problems are placed before human beings that they may strive, and one must conclude that a Great Teacher would not give His pupils an unsolvable problem.

To grasp the idea of life and death, the reader will imagine himself whence worlds come, within that ocean of minuteness, or greatness, or distance, beyond the range of human vision, the Infinite Himself in physical connection with a human being upon the surface of the earth through a row of discs instead of physical life within physical life as shown.

The first disc lies upon a plane close at hand, with another a little larger just touching it; and beyond that second disc lies another still a little larger, and touching it; and so on until there is a row of discs extending between the reader in infinite space and the human being upon the earth's surface.

Each disc having an attraction for the ones next to it, if the first disc in infinite space is moved back and forth by the reader as the Infinite, the last disc upon the earth will, if lost motion is neglected, move correspondingly.

Now conceive the idea that the last disc, through a connecting rod, operates a machine; and that the human being to whom reference has been made, is the operator. The power furnished by the reader which enables this person to perform useful work is a constant supply, but because he has been careless with his machine, allowing the opening at the connecting-rod end to become worn for want of oil, it has elongated to the extent that its back-and-forth movement is no longer communicated to the machine. The machine gradually slowed down until it ceased motion, notwithstanding the rod still moved back and forth with the same pressure and speed. To an observer, the machine is dead, its days of usefulness are over; if it is not repaired, it will be dissolved and pass into the elements whence it came.

The operator alone is responsible for this state of affairs. As the crank-pin and connecting-rod end wore more and more, the work became correspondingly poorer and less in quantity until its operations ceased; yet even then this ignorant personality did not realize that he was at fault. If asked, he would assure one that the power which had enabled this machine to turn out such beautiful work had been withdrawn; and no amount of argument

would convince this careless operator that it was still there, only needing ingenuity and perseverance to make the necessary repairs, when the machine would again perform useful work.

This picture conforms to a nicety to one with which each reader is quite familiar, namely, *the diseased human machine*.

The Infinite furnishes the power, through telescopic cellular life, which connects Himself with each human being to keep the machine in motion ; but because the operator — the personality of the machine — has failed to discover this wonderful fact, he has allowed the machine, through this blind ignorance, to become inoperative.

The heart, for instance, is a vital connection between the infinite Force and the body machine. There is scarcely a grown person living whose heart is not slowly disconnecting itself from this infinite Force in the manner illustrated. Ignorance alone is the cause of this deplorable condition.

Any machine constructed by the hands of man can be repaired if the desire for its use is sufficiently great. Its normal condition can be restored, and perfect work again exhibited to the world. This also is true of the divinely constructed machine, because each is planned and built by physically divine entities.

From this simple illustration one can see that death is the result of ignorance of the body-machine. The illustration also makes plain the fact that with knowledge the human machine can be made to do service indefinitely. But it is quite necessary, in connection with this subject, to show what really occurs when the condition named death actually takes place.

If one has conceded the point that the body is similar to

a city, the problem is easily explained. Generally speaking, there is not more than a week's supply of food stored in cities, so that if the knowledge was conveyed to beings in any city with this limited supply that there would be a famine for a year, one can readily understand that the human entities would begin their exodus at once. First one and then another would pack his belongings and leave the city for some other city where the danger of starvation would be less.

If the news came that the city would have no more supplies come into it, in a very short time there would not be a person left within its limits. Under this condition the city would be named a "dead one"; but to an observer a few miles away, when viewed by daylight, excepting for the absence of smoke, nothing would suggest that it was not still teeming with its live entities. Its appearance to this observer is just the same. Its materiality has not changed, but its spirit or mind is no more. Has its soul passed off through the clouds or deep blue ether to that beautiful realm supposed to exist within limitless space? No. It requires very little brain stress to know whence its spirit has flown. As each being helped to produce the city mind, when each person left and attached itself to other cities, it carried from the now dead city a part of its mind. And when it began to take part in the public affairs of the city to which it had attached itself, it began to assist in the formation of a more powerful mind in that city.

It is true that the greater the number of human beings attaching themselves to a city, the more powerful it becomes. The outline or skyline of the dead city will remain unchanged for years; the chemicals of which its buildings are composed will also remain for a time, but sooner or

later the skyline will fade away and the chemicals will pass to the earth.

The human body which is pronounced dead exhibits a like quality, that of opposing the destruction of time. But sooner or later it, too, will pass to the earth. It is composed of the same kind of chemicals that formed the skyline of the city, and when viewed after death, one would not suspect that the intelligent entities which constructed it, like those of the city, had not died, but simply left the chemical body which no longer provided sufficient attraction to hold them, and attached themselves to other bodies.

It has been shown that when the human machine is made to work, that at once the electrons are necessarily forced from the body — which means positive force. No real city can exist that does not work, which means that it also exhibits positive force. And as one knows that no city can live that does not have a stream of entities coming and going each day, with a greater inflow than outflow, one should grasp, by analogy, without more positive proofs, that the coming and going of the electrons of the human body means its life only where the inflow is the greater.

It has been shown that these electrons are builders of all matter, hence have intelligence,— even those which construct inanimate bodies. Allowing that the scientific statement is true which says that they are intelligent and conscious, and knowing that they cannot be destroyed, one can grasp the belief in life everlasting.

Take a piece of cast-iron, the minute forms of which are always the same with one connected to the other, and melt it; these forms are destroyed, but the electronic builders have not suffered death, because if it is allowed to cool, they will rebuild while cooling the same kind of forms again, so that the difference, if there be any, cannot be

seen. Hence it is plain that fire will not destroy them. They cannot be crushed, because they are so small that they pass through all substances; they cannot be frozen to death, because it is positive knowledge that collections of electrons known as germs will survive ages of inanimation in ice. It is also known that animate cells have bred in a temperature almost equal to that of absolute zero.

What then is death?

It is the separation or scattering of the electrons of which a body is composed, thereby preventing an exhibition of its collective force.

Take the case of the city whose integral parts had moved from its limits: If the majority of these parts return to the city and once more vote a representative to execute the desires of the majority mind, then the outside world will say that the city which was dead has returned to life.

If a body, a human being, dies, it means the scattering of its electrons; and it must be plain to all that if the collections of electrons known as human beings can return to the dear spot of earth which they loved and rebuild the old forms, so can the electrons return and rebuild the old forms — human beings — which have been destroyed by disease or accidents. This principle shows that what the Bible says about those who die being resurrected in the last day is scientifically possible.

But will they return? Can they return if they will to do so? Can human beings return to the places of earth which they love? One knows that, generally speaking, they can. And one knows also that if they do not, it is because some other city provides the greater attraction, or ignorance prevents.

The Bible says that if a baby dies unbaptized, it cannot see the face of God. Many a mother has grieved herself into disease over this mystery. But if she knew that at the instant of death the electrons of her baby are at once within her body whence they came, and that they will have no desire to again function as that baby body,—hence there cannot be a mind which can know the face of God,—under this thought she would be filled with joy rather than sorrow.

CHAPTER X

LIFE, DEATH AND PERSONALITY (*Continued*)

The animal body is constructed along mechanical lines, therefore it should be viewed with a critical mechanical eye. The forces of "directivity" are always acting upon all matter, and the force of "activity" is acting from within all matter.

To solve the problem of life it is necessary to know who the operator is that neglects the most beautiful and economical machine ever constructed. To be sure, what mind is and whence it comes has been shown, but the way of its coming to form a personality has been reserved for the present record.

To make the problem simpler, it might be well to name the operator of the animal machine "personality," although without a doubt mind and personality are one and the same. For instance, if one decides to do a certain thing and does it, to the world that is his mind; if the exhibition is a constant bad mind, an observer will pronounce him a bad personality. Yet for one such exhibition, one would not make such a decision, so that personality might be termed *quantity* of like mind or like impressions.

Will power also is mind power. One who is considered a strong personality is known as a strong willed person. Ordinarily, one might say that strong will power is mind in the superlative degree as regards quantity of forceful

impressions. But there can be weak will or mind as well as strong will or mind, and of course this implies all degrees of will power.

In its simplest form, the meaning is mind. It is admitted by great physiologists that animals have mind. And who can doubt, also, that they have will power after viewing a balky horse? That phenomenon is a very good exhibition of mind or will power in a superlative degree.

It has been shown that mind comes from the minds of the entities of which the greater entity is composed, whether it be an animal, a plant, a town, a city, a state, a government, a world or millions of worlds.

Here an illustration will be given to show that there must be a cause before mind or personality — as an effect — can be exhibited. Allowing the infinite Force, as “activity” through the telescopic cellular life, to be one in speed and pressure and volume, then view in the imagination a human being who is apparently dead from thirst. His heart is scarcely moving, yet one knows that the source of “activity” has not failed.

Now if this personality which seems to have flown can be restored to this machine and the manner of its restoration made plain, the force of the illustration given under Chapter IX will be increased. This mass cannot exhibit personality while in this condition. The protoplasmic cells, as entities of the body which produced the personality a short time before, are there alive; and yet of their own initiative they can never make such an exhibition. Whence did it go, and whence will it come?

Take a glass of wine and recuperate this slowed-down machine,— as infinite Force as “activity” can never do it,— and soon personality will appear. He will complain, or curse and swear, or thank God for his restoration, ac-

according to his previous exhibitions of personality. Whence came this personality? An outside personality and a glass of wine? But whence came a glass of wine? From grapes, and grapes came from the ground, but only upon the application of heat and moisture; and the personality who assisted in the restoration had to have heat and moisture to exhibit mind. Heat and moisture come from the Infinite, if traced to their source.

So here is infinite Force as "activity" unable to produce personality, yet through an outside personality and a glass of wine, infinite Force as forces of "directivity" produces personality.

It is plain in this case that personality had to come in part from another who had a conscious mind, because no animal could have assisted in this wonderful restoration. Therefore it must have been true in all cases of production of conscious mind, and lends additional evidence to the fact already proven, namely, the time and manner of the infusion of conscious mind into the race.

Hunger, thirst, heat and cold, as well as numberless other forces of the Infinite, acting as "directivity" in conjunction with the same force as "activity," produce personality. Neither alone can produce it.

"Activity" never destroys personality; but "directivity" is always responsible for its loss. For instance, bacterium is a force of "directivity"; it acts for the betterment of the machine in general, and as opposition it is necessary to the development of all life. Soon, if not controlled, it will cause the machine to slowly but surely lose its personality, and finally disconnect it with that infinite Force, "activity," which nevertheless is not withdrawn.

The machine in this condition is said to be dead, yet

many animals and human beings have had their personality restored after this condition had apparently commenced. This shows positively that the one Force was still in the machine waiting for certain parts to be repaired, when it again assisted in exhibiting the quality known as mind or personality.

If the entities of the machine are fed a slow poison, they will gradually slow down and finally cease work and action; yet one knows that the infinite Force coming through the telescopic cellular life of the machine has not deteriorated, but that the poison, a force of "directivity," has been given excessively instead of in moderation. This shows that it is not that the poison is really deadly as a material, but the quantity given which prevents the action of the machine.

Everything is poison to the animal machine if not taken in moderation. Too much air is just as deadly as too much arsenic. Too much bread is just as poisonous as too much laudanum. Too few germ cells are just as poisonous as too many. Too much religion is just as deadly as too little. Pleasure, in too great quantities, is as deadly as the bite of a rattlesnake. So that one can say, in all truth, that nothing is poisonous or that all things are deadly.

The explanation of this seemingly paradoxical statement is that all life or motion depends upon a difference of pressure; if the forces of "directivity" do not flow to the animal or plant within a certain limit as regards quantity, the neutral condition of the protoplasmic cell is reached when the balance is perfect; at that instant there can be no motion and hence no life.

If one should take a hundred pounds of steam and oppose it with a hundred pounds of air, as regards pressure alone

no work could be performed. The point which one can understand as the place of eternal rest is four hundred and sixty-one degrees below the freezing point of pure water. At this point there may be no motion, or all motions may be equal; the result is the same — no life.

It should be plain, then, that it must be the acme of all endeavor to prevent this ultimate equalization of force. It is obvious that too many germs within the body have this tendency. They oppose, immoderately, the divine cellular Force, and when this opposition reaches the absolute zero point as regards heat and cold, motion or no motion, life ceases.

For instance, if one is planing a board and the board begins to move, slowly at first and increasing in motion until it equals the movement of the plane, although there is still motion, there is no effective work performed. That is what happens to the body as the germs attack it more and more. When the movement of the board has caused all useful work to cease, can one say that the power of the arm which is driving the plane has flown?

The divine Force, as "activity," is always ready to assist its opposing forces to this great end. The entity mind which comes from these forces must strive to know, under the law, the exact way of accomplishing this wonderful feat; and when the lesson is learned, the machine may be kept in constant repair, and finally reach a perfect state.

This search for the hidden things of life is the cream of existence; who will not, then, strive to unravel its mysteries?

It seems quite plausible to conclude that the one Mind must have machines through which to exhibit, and that it

is the paramount duty of each to understand thoroughly the laws which govern his machine.

When one thinks of the fact that worlds came from cosmic dust so fine that the mind cannot grasp it, one should not find it hard to believe that the Great Teacher came from the physical and is the physical, and to believe that which has been mentioned,—namely, that the terms spiritual and physical are synonymous. This belief will bring the spiritual into the field of one's vision.

It makes a great difference to one who believes that there is no immaterial thing, because when a force appears as an immaterial one, he will say, "Well, I cannot explain it now, but in time I shall be able to do so, because it is physical."

When one views the history of the world and finds that there is no positive proof that an immaterial thing ever acted upon a material one, thereby overcoming inertia, logical reasoning should tell him that it never will.

If there is a divinity in the world at the present time, it is here as "common sense." One should really worship common sense.

Diseases have been, and at the present time are, a scourge with which the entity world is being forced to move against its ignorant will.

Each human being has the ability to free himself from this condition — provided he has a clear brain — by turning aside the lash with knowledge.

Scientific research shows that under many conditions the cellular life of the body will react to the impressions made within the brain, whether true or false, provided that the reasoning departments do not oppose.

If the commander of a body of soldiers receives orders

to move against the enemy, he obeys — if he believes the order is genuine — though knowing death may be the result. The trained entities of the body act in a similar manner.

The author has viewed a record made by an expert psychologist, showing the action of the cellular life in this respect, which proves conclusively the above statement. A machine placed upon the chest of a hypnotized person had an arm which carried a pencil that rested upon a revolving roll of paper, much like a recording thermometer. As the person breathed, the arm moved up and down from the movement of the chest, while the coil slowly revolved, leaving a tracing of angles.

After it had left a short record, *asafœtida* was placed upon the tongue. This being distasteful to the cells of the month, the reasoning departments being quiescent, the medulla oblongata ordered the muscles of the breathing apparatus to work a little harder, thinking, no doubt, in its excitement, that it could be gotten rid of in that way. The increased movement of the chest walls caused the arm to rise to a higher level upon the roll.

Removing the *asafœtida* after a brief record had been made along the higher level, the pencil fell to its original level. This was repeated until there was a record of some ten feet in length, so that a bird's-eye view of the action was plain, showing the variations in the lift of the arm and the time of contact of the *asafœtida*.

Below this record, several inches, another record was started; but instead of placing the obnoxious material upon the tongue, the person, whose reasoning departments were asleep, was told that it was there at the exact points of the arm's former changes to the high levels; in each case it arose to a like height; and when the person was

told, at the points of change back to the first level, that it was removed, the arm fell to its starting level.

The bird's-eye view of the two records were exactly alike. *But one was true and the other was false.*

CHAPTER XI

LIFE, DEATH AND PERSONALITY (*Concluded*)

The foregoing is the scientific reason why, when one is told that he looks sick, he is liable to become sick. One should use his reasoning powers, thereby opposing such impressions. This is what some healers call "malicious animal magnetism."

This shows the great necessity for one to know how the mind acts, that these danger points may be avoided. If one can speak health to another, by the same law he should be able to speak disease. If one can think health to another, it follows, also, that he must be able to *think* disease to another. Under the proper heading this will be conclusively shown.

When the idea is grasped that the cellular life of the body is intelligent according to the degree of its education; and that each organ has representatives within the brain which present its wants to the proper departments of that organ; and, further, that the ego is the product of the numberless little minds of the cells of the body in the same manner that the ego of a city is the product of its inhabitants,—then one will begin to realize that he may hope, with reason, to become master of the situation.

There is no sure foundation at the present time on which to base one's belief that there is a "know all" mind within the human brain. To be sure, there is what Dr. Hudson named the "subconscious mind," which is the mind or minds

of the organs of the body, working in unison in part or as a whole, but which has not been expressed as yet by sounds in the throat, hence cannot be the ego mind of the body.

Just so the different societies of a government produce mind which may bring forth a government mind later on, when duly expressed to the world as a law. For instance, the Republicans and Democrats may produce minds which will bring forth a government mind.

Then, again, within each of these societies are minds of still smaller societies, which produce their minds. And then comes the mind of each human being within each smaller society, and within the human being still numberless minds, and so on forever. So that the mystery is not explained; it is only removed to a more distant point; this reduces the effect which it had when close by.

Many of the mysteries of electricity have been solved, thereby removing, in many instances, the dangers attending its development. Yet the great mystery, though farther away, is not solved.

To keep any machine in repair that its product may be uniform, the operator must overcome the immediate mysteries surrounding its construction and operation. This can always be accomplished if one holds the idea that it is possible.

Human beings are born into the world and leave it, not knowing that they are the operators of machines, or that such operation is possible for them; and inasmuch as the thought never came to them, it was, to them, an impossibility. *Nothing is impossible of attainment to man if he believes that it is so and works to that end.*

Why should not the study of the human machine be emphasized? Why should the knowledge of the most wonderful machine be left to a class, when each should be fully

acquainted with all its details? Take the mystery which surrounds the power which keeps the heart moving while life lasts; why should not one understand it and force its constancy? *This can be accomplished.* The principle is so simple that a child can use it.

The muscles of the heart shrink and expand in the same manner as those of the arm. This forces the blood to each stationary cell of the body. The purified blood passes out through the great aorta and into the walls of the heart through the secondary arteries, which supply these very important workmen with food and oxygen.

Suppose that seventy-five per cent. of them cease operation; their food and air supply soon runs short and the refuse begins to pile up. They may not quite realize why they work, but experience quickly teaches them that if they increase their exertions, the food comes in greater quantities. If they slow down again, in that proportion it ceases to come.

One can understand that it is "want" that causes these cells to work. There is no sentiment about the operation.

What is it that induces a man to labor as long as he has strength? It is the same thing. If he ceases to labor, the food does not come, and though he may not fully realize these cold-blooded facts, they soon teach him that if he labors his wants are supplied. What it is that forces the cells of the diaphragm and the great muscles of the abdominal and chest walls to shrink and expand, enabling one to inhale and exhale the air? Like the cells of the heart, they soon learn that if they cease their work, the food and air supply is instantly shortened.

But how? If they work, the air is supplied to the red corpuscles when the heart forces them into the lungs. They drop their load of refuse which they have gathered

in their rounds, and take on a load of air and food and make their return to the left side of the heart and then out through the aorta to the muscles mentioned, the medulla oblongata, and the other cells of the body.

If the medulla gets its supply of air and food, it keeps the heart moving, and if it does not, it may slow it down until it ceases action. If it stops, the cells of the muscles mentioned will miss their air and food, and it is only a short step — perhaps taken by accident in their excitement when their supplies cease to come — for them to do what they have been taught,— shrink and expand,— when all is again smooth sailing, as their stomachs are filled.

Want, traced to its logical meaning, is *love of life*. What a wonderful exhibition of force as “activity” is the love of life! It is this force which comes from within the telescopic cellular life, which germinates the want, and which prevents the life of the earth from being extinguished.

It was the forces of “directivity” that caused the electrons of matter to collect in groups, thereby providing a way for the force of “activity,” love, to exhibit itself.

For instance, self-preservation and mutual benefit originally caused men to gather in groups. “In union there is strength.” And this strength comes from within the entities of the mass. The forces which drove men into masses were outside forces known as “directivity.”

Love for another comes, no doubt, under the Newton law, the attraction of each particle of matter for each other particle. The force of this attraction depends upon the constituents of the particles. Newton also formulated the law that a body in motion desires — if it may be so expressed — to continue in that state forever. This explains the aversion to death.

The writer has had the experience of being very close to that state called death, and the aversion to life was keenly felt. Many have had similar experiences and wondered at it. Newton also formulated the law that a body at rest desires to remain in that condition forever. Hence, when one is really dead, under the law one must have no desire to be again in motion.

This would seem to disprove the idea that minds which have passed from the state called life could possibly desire to return to its motion, exhibiting crime and resultant sorrow.

CHAPTER XII

CELLS OF THE BODY

There seems to be a deep mystery surrounding the beginning of the construction of a child.

If from a high mountain one views the beginning of the construction of a home upon the plain below, knowing nothing of the work, he would not guess that intelligent beings like himself are there, because of the distance. He may view the mass of lumber, realizing gradually that something is assuming shape upon the plain, but his astonishment is great indeed when the house takes form. It would be a deep mystery for him to explain the way in which it assumed that form.

Scientific research shows that if one cell of the ovum comes in contact with a spermatozoa cell, the construction of the child begins. Within each entity of this two-cell mass are entities, both male and female, which are sent forth within this mass as ovule and semen. There are countless numbers of cells whose education is begun by the first mentioned cells — the father and mother — and must be completed in a few weeks ; because it is known that the average life of a cell of the body is only about ten months.

If one grasps the idea that the time of their education bears about the same proportion to their average life as does the period of education to the average life of man, one will see that this is so. Knowing that the cells of the

body make the man, one may conclude that they carry on their work as the man in the outer world carries on his.

Take the work of a great university: It does not depend upon one man. The professors are being continually educated for its use, and yet, if viewed in ignorance and time, it would seem mysterious indeed. Or view the life of a government which has stood for a great many years: Knowing the exact manner in which its builders come and go, one should not look upon this present mystery as such any longer. Here there must be teachers who have had the experience, who in turn had their training from those who understood thoroughly the great work.

When the little form is started there are sufficient workmen to begin the work upon each part at once. This statement is known to be true, and prove that the number of workmen are beyond computation. The wonderful lesson to be gleaned is that the duplicate parts of the little body can be fashioned with scarcely a detectable variation.

When one looks at the little toes of a child, knowing that they are constructed at points so far removed from each other that to the builders the distance, as compared to their size, might be millions of miles, the amazement is great indeed. How can such work be carried on if there is not intelligence on both sides — the teacher and the pupil?

Take the two legs or arms, the two eyes or ears, the two hemispheres of the brain, and who will have the temerity to say that they are not planned from ages of experience and worked out along the lines that great projects are in the outside world? Then watch the growth of the limbs or the hemispheres of the brain; notice that the measurements are practically the same in all the corresponding

parts at each stage of the construction. And so this exactness continues during the time from conception to the full growth of the body.

But suppose that these little workmen, through carelessness or ignorance, made one leg three inches longer than the other, or one ear three times as large as its mate; one might have doubts of their intelligence if this occurred often, but, comparatively speaking, the cases are rare indeed where such mistakes have been made.

The exceptions prove that the builders are not divine unless humanity is divine, and that they are just like ourselves,—thoroughly trained workmen, though occasionally liable to mistakes. Then again, if it were the divine Spirit that builds, these mistakes could not occur, because, according to our present teachings, God cannot make mistakes.

Looking at the construction from the old point of view, that of believing that God furnishes the spirit or soul to the new body, one can see plainly how preposterous this is when one considers the impure souls within the body of newly-born babies who come into the world under adverse conditions. But when one knows that the soul or mind comes from the minds of the cells of the body, one must know that if that body is largely animal, its mind will be largely an animal mind. This is exactly what one finds if he looks with eyes open!

How can one accuse God of such clumsy work! The divine part of it is the amenability of the impure and ignorant cells of the little body to good teachings.

In each mechanical construction in the outside life there is a plan — a brain which supervises its preparation, and intelligent workmen to execute its designs; yet these plans

are always of finite design. Every point in the construction of a child indicates this same procedure, and finite origin of design.

The Panama Canal will serve to illustrate this point: The plans are the results of many years of patient piecing together of scattered designs. Then call to mind the manner in which this great work is carried along at such widely separated points,—a bolt hole may be drilled in New York City in one part of a piece of machinery which will have its mate in another part sent from San Francisco. Yet the way is so simple when one knows it that the thought of mystery disappears.

But who is the designer of the baby form, and can he be found? We know who the workmen are because they can be viewed at their task. We know the manner of the arrival of the material of which the little form is builded. By analogy we should find the designer.

Scientific research has shown that the first two cells multiplied either by fission or spore; but what does this convey to the brain? A mystery! And one which will take, in its entirety, years to solve. Yet if it can be removed to a more distant point, that solution will have been commenced.

It has been shown that before one can give speech to the environment, one must receive speech; also, that before one can restore lost or waning personality, one must be impressed with one or more of the forces of "directivity." In this apparent beginning of life, to make it possible, the forces "activity" and "directivity" must come and work in unison and opposition.

The beginning of animal life upon the earth has been traced to the moneron; but because this animal is only

large enough to make a physical impression that the human brain can sense, it is no proof that this animal was the first.

If one knew nothing of a train of cars and first beheld it appearing on the horizon as an object large enough to cast a reflection which would reach one's brain; if one decided then and there that it came from "nowhere," it would be analogous to the thoughts held regarding the beginning of the moneron. Of course it came, just as a train would come, surrounded by a physical reality, from another country and people. Like cosmic dust, of which worlds are formed, it had no beginning.

In viewing the train of cars from a distance one knows that within, life is being enacted in many of its varied forms; and one can with reason know that the same condition prevails within the moneron.

The day is not far distant when a deeper penetration of this animal will be made; the same condition will then be found — life within life — as has been shown as regard the cells of the body. But one will ask the question: "Where is the Creator of the animal and human cell?" He is really present at each stage of the investigation. One might as well go to Washington to have a chat with "Uncle Sam." One might talk with his representative, but never with the real personality.

Looking at a human being, one would not think that intelligent entities are born, educated, perform their life work and die within the body, just as in the outer world. Viewing a city from a distant point only, one would not dream, from its fair exterior, that its entities were only transient builders, coming and going as within the animal mass.

Why is it that some countries and cities do not die? Because there are entities to take the place of those which pass away. If one city can live two thousand years, it is logical to conclude the possibility of another doing so. If a country finds that it is losing its population, it immediately takes measures to overcome the defect.

Now transfer this thought to the human body. Is it not time that the representative mind of the billions of little minds within the skin-casing understood this principle, that it may not pass away; or shall this inefficiency, invalidism and death continue forever? But they will never of their own initiative succeed in this great work.

If the ego mind comes from the minds of the cellular life of the body, and it is not divine, how can it know more than they? From the law that has always prevailed, — namely, the greater the quantity of matter, the greater the power,— it is evident that conscious mind of each greater collection of cells should be a more powerful mind if disease is not considered. The ego mind is quantity of mind; therefore, it is more powerful than any one mind or collection of minds within the body.

As human beings must have a teacher within the environment or deteriorate, so must the cells by which the body is builded. This is very plain if one will strip it of its mystery by thinking of it as analogous to the conditions with which one is well acquainted in every-day life.

Here the unalterable law that has been mentioned comes into play,— namely, each individual must have a teacher, otherwise the inestimable quality of consciousness cannot be attained. This means that one must be lifted by suffering, by coaxing, by entreaties, by love and commands, and finally by reason and knowledge to the ideal condi-

tion — which necessarily must be perfection — the state of the Infinite.

It is plain that the human race is making a long journey, and must return to the place whence it came because it exists upon a body moving in a circle. The solar system, of which the earth is a member, is moving through space with a speed of about thirteen miles per second toward the star Vega. Viewing from a distant point this wonderful journey, through lenses of the imagination, one may better grasp its meaning.

There are numerous planets in this great procession, one of which, at least, is peopled with human beings who, morning, noon and night, are striving for something of which they have no conception. It would seem from their nervous actions that they know full well their journey is to end sometime, and that the time is all too short for the work in hand. They seem to know that they are to be ushered into wonderful new conditions at the end of their flight through space.

The flight is analogous to the system the United States government has adopted in handling its mails while en route from one city to another. One can see, from a point of vantage, the trains rapidly moving over the earth's surface, and one knows that within its units the postal clerk is hustling to have everything in order before arriving at his journey's end.

It is obvious, of course, that all systems of worlds are moving together along this vast curve which the earth is traversing, because since the conception of astronomy the same stars have been viewed. When one considers the momentum attained by these systems, the conclusion is inevitable that when they reach the point whence they

came they must continue their journey, because in traversing the curve they will always be reaching the point whence they came.

This shows plainly that if man is going to have an ideal state, he must construct it, because he will not find it by traversing a circle endlessly.

CHAPTER XIII

CELLS OF THE BODY (*Continued*)

The heart is an organ that functions as a pump; therefore, if one understands the duty and mechanics of a pump, he knows that of the heart. It is a muscular organ controlled by the medulla oblongata,—an enlargement of the spinal column where it connects with the hemispheres of the brain,—through the superior and inferior cardiac nerves of the pneumogastric system.

One nerve is used to convey impressions from the medulla to speed it up and the other to slow it down. There is a third nerve, which reaches from the heart to the medulla, that is used by the heart to convey impressions to the medulla. William Hanna Thomson says, in “Brains and Personality,” that if the heart is in trouble from any cause, it can send messages to the medulla through this nerve, with the end in view of obtaining relief.

The medulla also controls the vasomotor nerves, which in turn control the muscular walls of the secondary arteries of the body, with the ability to make them, at any point, of greater or less area. Therefore, if the heart from any cause is pumping against too much pressure, it can notify the medulla, which can afford it instant relief by opening the secondary arteries at the point or points which will afford this relief.

The fact to be noted here is that this mechanical arrangement proves the intelligence of the cells of the heart.

There must be intelligence within the heart, or this third nerve would be useless.

If an artificial stimulus be sent through it from the medulla end, there is no response; but if one is sent from the heart end, the medulla acts. The two nerves which are used by the medulla to control the heart respond to artificial stimulus from the medulla end only. If any reader questions the intelligence of the cellular life of the body, let him digest this wonderful fact and doubt no more.

The resultant mind of all the minds of the body — the ego mind — should understand the functioning of the organs of the body. With this knowledge it can, if necessary, teach each organ or collection of cells to function with the least possible waste and greatest possible output, just as the United States government is teaching its entities in many branches of industry.

On the contrary, as the human body is operated at the present time, one would say that it is not the abode of law and order. Each organ seems to act about as it pleases, and that rarely for the good of the machine in a general way.

Many teachers, both metaphysical and "New Thought," think that it is dangerous to attempt to control the functioning of the involuntary organs, or even to think of disease, because in many instances, by doing so, serious ailments have been the result. One might as well say that it is dangerous to think of sin; and certainly it is unless one thinks of it in the right way.

If one never thinks of sin, he will not know that he is sinful; yet observers may know his deplorable condition very well. If one never thinks of disease, he surely will never get rid of it. Animals do not think of disease, and, in general, they die very young.

It is true that one can dwell upon disease with disastrous effects if he does not understand the laws which govern the thinking processes. For instance, religious persons have concentrated or devoutly allowed their minds to dwell upon the wounds of Christ until these wounds were actually created: not merely a sore, but of the exact shape and size and in the exact place which was in their minds. It is obvious that if sores can be created on the body, they can be produced within it.

It has been shown that under certain conditions the cellular life of the body, under the control of the brain, acts to the impressions of the brain, whether caused by an organ of the body or the environment. It makes no difference as to whether the action will produce a good or ill effect within the body or upon it; if continued long enough, there can be no failure.

According to the Mendel law of heredity, the progeny of a union between the sexes of both the vegetable and animal life, if the strains are pure, can be accurately foretold. It would take too much space here to give the full law, which shows exceptions and qualifications.

To make the general meaning of the law plain, it is only necessary to know that if a hybrid and a thoroughbred unite, the progeny may be dominant, recessive, or of a like nature to any degree between these results, with a tendency to average the nature of the parents.

If the union brings forth recessant progeny and it unites with a progeny lower in the scale than itself, the result of this union, according to the Mendel law, will not be above the thoroughbred unit of the parents. One can readily understand that if this process continues, the time will come when dense ignorance will prevail, even though the breeding is between human beings.

It is true that the law has not been fully proven to act positively as regards human beings; but one knows full well that if idiots intermarry, the progeny will not be Daniel Websters.

It is pretty well agreed that at least laws should be passed to prevent marriage when each party is tubercular, and it is also recognized that persons who have a pronounced tendency towards crime should not marry those of like tendency.

When one realizes that cellular life renews the body by interbreeding, it is plain that under this law the cells may constantly breed a deteriorated progeny until dense ignorance prevails in their little brains, just as human beings are filling the jails and asylums by making a similar mistake.

It is a fact that every degree of intelligence exhibited by the animal, from the greatest human mind to the lowest life, has a counterpart within the cellular life producing that intelligence. This is easily proven by the fact that generally a government or city mind is never higher in qualifications than the average mind of the entities producing that mind.

It is well known that all life has a tendency to act in a like manner under similar conditions. This means plant as well as animal life. Nor does mineral life escape this unalterable law; the building of like forms by electrons in mineral formation at widely separated places proves this.

One who has touched a sensitive plant will not doubt this fact, as they act the same under the touch the world over. A Newton law that states that a body in motion will remain in that state forever if some force does not act to check the motion, is responsible for this trait in all matter.

If a child first begins the use of its left hand, it will continue imposing upon it during life. If a man sits on the right side of a steamer when first going aboard, he will continue to do so unless severed from that unconscious desire by some other force. If a horse turns down a certain road, unless restrained he will continue to do so.

The bacteria do not escape this law. For instance, typhoid germs always attack the intestines. They are the results of wrong breeding, whether malignant or harmless. This principle is well understood as habit, and it is known to have a mighty grip upon human beings. Once a habit, good or bad, is acquired, it may retain its hold during life.

It has been shown that when the cellular life of the Great Teacher was sent to the body of the animal Adam to dwell, of necessity they interbred with the ignorant animal cells of his body. At this time the Mendel law worked with greater force than at the present, because on one side they were all thoroughbred cells, and on the other side ignorant ones.

At once the principle of inhibition by the pure cells began to play a part in the new life, and after this control had continued long enough, habit asserted its power. The progeny, therefore, were of a purer strain than the hybrid side, with less conflicting emotions, which fostered the force of habit to the extent that today no one escapes it.

Although the pure cells lost the power of restraint to a marked degree during the first four thousand years, their work was not lost. The ignorant cells triumphed, but the quality of receiving commands from a higher source than themselves never at any period was completely lost, and today, although many of the descendants of those first unions have become what is known as malignant germs,

and destroy the organ in which they dwell, which means their death, *they will act, under many conditions, according to the impressions of an inhibitor.*

Take an organ that is affected in its cellular life — that is, the germ nature prevails; they will act to impressions from the environment or brain, which shows that to that degree they have not forgotten the lesson of ages of training. Therefore, if one constantly dwells upon the thoughts of disease, whether within his own body or that of another, without knowledge of what thoughts are, he is very apt to cause the ignorant cells of the body to act to those impressions.

This fact alone should prove to one that if impressions of health are constantly sent to his body, the good cells will act accordingly, and with the possibility in time of the non-malignant germs doing so.

It is plain, therefore, that if what is written here can be verified, one can, with the requisite knowledge, concentrate upon the cells of his body with forceful impressions that will produce a thoroughbred instead of a hybrid progeny.

Is this "far-fetched"? The women of today are thinking constantly of beauty, and at no period have such beautiful children come into the world. The Indian women do not think of beauty, and consequently have not beautiful children.

If one has a problem to solve, one must think of it in the right way, otherwise there will not be a correct solution. If one has a malignant disease and the knowledge that will enable him to concentrate correctly, if he is not too much weakened before using this knowledge, he can surely overcome it.

One must understand that the germs are physical things and, like the white corpuscles, must have time in which to

perform their work. On account of their depraved nature one may not have continued good results, but there is no doubt of the fact that one can generally inhibit them for bad acts.

If one has a desire to arise at a certain hour, and thinks of it consciously the night before, with a very little practice he will be notified by a *something* within his body of the time. Whether it is one's intention to arise to commit a murder or an act worthy of a saint, the notification will be given.

This should prove to an unbiased reasoner that one's mind — even in sleep — is not above the cellular life which produces it.

One can use this principle with good effect in numberless cases, but none that will produce greater good than in overcoming that terrible affliction, constipation. There are more constipation martyrs in the world today than religion has produced through all the ages, and that is saying a great deal.

If one is brave enough to attempt to produce constipation — to prove the fact that mind can do so — give the command to that effect by being conscious that the supply of fluids which the liver, gall-cyst, and pancreas produce shall be decreased a little or that the millions of little organs which protrude into the intestines for the purpose of extracting the foods from the fluids, shall extract more of the fluids so that the waste matter be drier; or that the cells of the intestines cease action a little. If one has had practice, thereby gaining control of the cellular life even to a small degree, these commands will be obeyed to a nicety.

Continue giving these commands each night for each succeeding day, and one will be surprised to learn that soon

the fluids are entirely eliminated, and consequently there will be no movement of the bowels.

Now reverse the command each night, and the fluids will begin to appear; within a few days one will have no solid substance within the bowels.

Where there are two extremes there is always a mean, so that it is evident, if the principle is true, that one has the power to have his bowels act as he wishes.

This proves conclusively that an impression, even a lie — if made properly — will be acted to by these susceptible cells. They are educated to obey, regardless of facts of right or wrong. They are much like horses that obey the pull of the reins.

Yet the time must come when they will know the false from the true impressions, just as the entities of the world are beginning to know things for themselves, — obeying the governmental mind which they produced, when it commands that which is best for the majority, and correcting it when it fails.

It certainly would be a great improvement upon the present conditions if when one gave an order for his legs to take the body into a saloon, they, knowing the curse sure to follow, disobeyed. If one had ever been called in the late hours of the night by the hand of his right arm desiring to write automatically, the statement would be confirmed, because often it is so insistent the mind seems to have lost control.

In the old forms of government it has always been considered that the ruler was of God and not of the people; but in the newer forms the conditions have been reversed, just as the government of the body *must* be reversed. *The cellular life of the body will rule.*

The cells will become conscious of the fact that they are

physically connected with the Infinite — each one — and assume the prerogatives mentioned above. Then the autocratic cells of the brain and throat will be deprived of the power to “lord it” over those from whom they receive that power.

If the cells of the stomach are called upon at midnight to take care of a plate of oysters and several glasses of liquor and they protest, notwithstanding they have worked hard digesting a generous meal, they are laughed at and derided for their temerity. They frequently become sullen and refuse to act, or half perform their task, but for this they have to suffer with the pompous cells of the brain and throat.

If the tasting organs of the throat are pampered, their strong desire for rich food to be often passed over them will cause them to have no regard for the fact that the stomach and other organs have to work overtime to dispose of it. They do not care if they have their momentary pleasure.

The cells of the generative organs also think only for their pleasure. They will call on the brain for a gratification of their desires, though each cell in the body suffers untold misery thereby.

CHAPTER XIV

CELLS OF THE BODY (*Concluded*)

There are many cases on record of false pregnancy. Where this occurs, as far as one can tell, every cell of the body seems to be mistaken. The breasts enlarge, the abdomen extends from the inflation of the organs within to the extent of giving all of the signs by which the physicians can determine if conception has taken place. This wonderful phenomenon, according to medical science, has occurred to even unmarried women.

The cause of this greatest of all deceptions is the wonderful force back of the desire for offspring. This force, back of a great desire for health, should be in the brain of each cell of the human body. It breeds hope; and hope is the bait which is alluring all to a happier destiny.

In the cases recorded, the desire was so great that each organ received the impression that a conception had taken place and acted accordingly.

These instances show what it really means to have a thought with the firm desire for its fulfillment. It should teach the most skeptical that if one desires a thing, good or bad, with sufficient force and during sufficient time, one can obtain it even without the full knowledge of the law.

But what cannot one do if he has a full knowledge of the law and still holds the same pertinacity of purpose? If unconsciously one's strong desires are acted upon by the

cells of the body, what will be impossible with persistent conscious action?

If the heart, that vital organ of the human entity which acts so unruly at times, can be controlled as regards speed and be kept in perfect repair by the force of the mind, the future of the human race will be so grand that one becomes exalted in its contemplation.

This has been accomplished, but the man who first obtained this control foolishly desired to know if he could stop its beats; he succeeded for all time.¹ No doubt this accident prevented the race from taking this wonderful step forward for many a year. One might as well say that at the first death caused by a flying machine all efforts to develop that science should cease.

Many New Thought disciples hold that one should not attempt to control the involuntary organs; they say that the Creator has given them power beyond the mind, therefore one should leave them alone. It would be as reasonable to say that the limbs of a child should not be controlled, or that the tongue should be given freedom to do as it wishes.

In an animal and a child the tongue is an involuntary organ; and in truth all of the organs are, until their education begins. So why should not all of the organs of the body be educated and controlled?

One knows that he can control the respiratory organs; therefore it should not be so astonishing for one to find out that he can control the beatings of the heart. The writer has succeeded in forcing his heart to act normally in many instances, and always with a beneficial effect.

When one knows that the heart is controlled from the medulla through the nerves previously mentioned, he has

¹ William Hanna Thomson, "Brain and Personality."

only to make the medulla understand what he wishes; and if that control has been acquired, even in a small degree, it will obey by changing the pulsations.

Each organ of the body must be controlled if it cannot or will not perform its tasks according to the knowledge of the collective mind of the body. Or, to make it a little plainer, each cell and each organ of the body must control itself according to the teachings of the higher mind; that is, the cell must obey the collective mind of the organ in which it dwells; the organ — its home — must obey the body in which it lives; the body must obey the city or county mind, and the state mind must control the city or town, and so on to the end. This is the acme of self-government, toward which all countries are slowly progressing.

This does not imply that one should not obey a religious mind. But unless the minds mentioned *are* obeyed, no Christian religious mind can survive. All will fall into chaos or barbarism, from which state a true knowledge of the Creator cannot develop previous to the development of the minds mentioned.

A religious group mind must have a non-religious mind to which it can flee for protection in times of stress. This is obvious if one will glance over the history of the world.

If nature, or God, or something, has charge of the involuntary organs, no matter who or what, the results show a blunderer. But if one looks upon them with the thought that they are a vineyard awaiting cultivation, all becomes plain.

None of these organs act normally very long. Every little change of temperature affects one or more of them, which in turn affect others, and the disturbance spreads through the body.

It seems a sacrilege to attribute this lack of control to the Creator. But if it is not the Creator, it must be the cells of the organ; and no one doubts the fact that if they are animals, they are amenable to the control of the mind. There is no animal living that man cannot control.

If it is the Creator who, first-handed, makes the supposed cures, the public would not be fooled as it is by the New Thought and Christian Science methods,—though all unintentionally so on their part,—because the Creator could not — being a pure spirit — claim that cures are really made.

It is true that cures of minor diseases are being made through these agencies; but it is not true that organic diseases are being overcome. The writer has found that one can stop pains caused by organic diseases, instantly in many cases; but that does not imply that the disease is cured. One can prevent the returning of these pains, and for days and months and years have no evidence that the disease is not completely cured.

Suppose one has a cancer of the stomach which is of long standing and might have caused an organic change in the tissues; the patient knows that he has it by the blood-test and the pains: The mind induces the white corpuscles to fight those germs and prevent further tearing away of the tissues; or it may cause the cells of that organ to cease sending messages to the brain. If the messages do not flow to the brain, then one suffers no pain.

The new system for operating without an anesthetic by numbing certain nerves within the spinal column, is sufficient proof for this statement. One might as well use morphine or cocaine for producing insensibility to pain and then delude one's self by thinking that a cure had been wrought.

The science of curing the body of its organic diseases must be accomplished through an intimate knowledge of the organ affected in all its details. The pains should be stopped so that the work can go on with vigor.

One can calculate that at the present time the cure of a *real* organic disease will require months and perhaps years. This means spending, say, ten minutes at least twice each day, thereby educating one's self to the habit of thinking that it is possible to make the cure.

If dwelling upon the wounds of Christ caused similar wounds to appear, there is reason for this constant thinking of one's ability to cure organic disease.

In the writer's first book, "Mental Therapeutics, or How to Cure All Diseases with the Mind," he recorded the supposed fact that he had cured two organic diseases, namely, heart and liver diseases. He was born with those diseases, consequently had had them for about forty-four years. Not knowing at the time of writing the book that curing a pain did not necessarily mean the cure of disease, he recorded the cures as a fact.

After acquiring the faculty of "seeing without the eyes," he found that the organs were black with germs. The pain had been stopped for about one and one-half years, but immediately upon beginning the attack through the use of the corpuscles the pain began.

After six years of constant work for about ten minutes each day, he can say that the diseases are well in hand but not cured. There are days at a time when there are no pains, and every indication points to the fact that the organs are really improving.

A lady who had enlargement of the heart, not an organic disease, came to the writer about three years ago as a last hope. She was told briefly what to do and to keep

it up for several years if she expected to make a cure. In one and a half years she thought she was well.

After three years had passed, she went to one of the best specialists in the United States, who pronounced her heart in perfect condition. Though her trouble was not organic, the specialist said that such cures are rarely made with any system.

Old age is an organic disease; it comes to one so gradually that one scarcely notices it. The change is within the cells of the body, and is brought about, as regards time, in the same manner that a bad habit is required. *It is curable in the same manner and by the same means that one uses in overcoming the acquired bad habit,—namely, consciousness of the condition, knowledge of the remedy, and work combined.*

The Bible does not record that the many organic diseases which Christ and the apostles apparently cured were really permanent healings, because the beneficiaries of this wonderful power lived no longer than the average men of those times.

This coincides with the results of the many healings made by Mr. Quinby and the Christian Science movement, which cover a period of at least fifty years. Mrs. Eddy should have been an exponent of her movement because, according to her statements, she was free from organic diseases at the beginning of her great work; yet she slowly died of old age. Her age was not exceptional.

Many persons now living have passed their one hundredth year and do not believe in God at all. This is significant when one considers the mental healing movement.

The increase of longevity from thirty-three to forty-five years in the last forty years is due mainly to medical

science causing better sewer systems, laws enforcing the cleaning of the home environment in the congested districts of cities, prevention of the spread of disease and, last and not least, the science of surgery and the mental and spiritual healing movement.

These causes have reached their limit as regards the increase of longevity. The present generation of men and women must pass away at about the same average life age before the great lesson shall have been learned.

Children unborn will be taught in the schools the science of being, and as they grow to manhood they must practice its laws. The prevention of all diseases is a future possibility; it will be accomplished when the race is conscious that each human being *must* know the way to prevent disease within his own body — and prevents it.

The wonderful methods discovered for the curing of typhoid fever, diphtheria, and many other malignant diseases will be only for those who are too young or too old, or for the feeble-minded.

The writer is not making this statement carelessly. He has cured malignant diseases within his own and other bodies. He knows the exact way of its accomplishment, just as the great medical scientists know what happens when they understandingly cause the cells of the body to produce opsonin with the end in view of inducing the phagocytes or leucocytes to destroy the germs.

When using these new methods it is right to have the ideal in view; in fact, this is absolutely necessary in all human endeavor. But it is just as necessary to view the condition as it really is.

The terms sickness and sin are synonymous, because each state is caused by a derangement of the human machine. And each state is avoidable only, *first*, by having

knowledge of the condition, and *second*, by having knowledge of a remedy.

Take notice of one's self, or better, of another, when he has a cold, and consider the difference in the exhibition of mind as regards the qualities goodness and badness, and the truth will come with great force.

It is becoming an accepted scientific belief that all sin and crime are results of diseased bodies. This point has been mentioned before in a brief way, but not dwelt upon sufficiently to impress the reader with its great importance.

Travelers visiting unknown lands for the first time find sick animals and plants, and dead bodies of each. The dead bodies of fish, animals and plants are found in strata of rock which are known to have required millions of years for their formation. Can one say with reason that sin was the cause of this decay and death?

The Bible says that Eve was tempted by the serpent to sin, and because she fell she should bring forth children in pain and sorrow, and that women should lie in wait for the serpent and crush its head.

Here are plans mapped and, as regards the first one, worked to — through the ages — with a fine attention to details that is marvelous. All know the terrible suffering in giving birth to children.

The second plan has been partially worked, too. The writer taught for four years without one man pupil; this shows that woman will crush the serpent Ignorance — the *only* one to crush. Sin has been overcome to a marked degree; and death, also, must give way to this plan laid down in this great record of human events.

There are three instances in the Bible to show that death is not necessary. Three human beings passed from sight without tasting the horrid decay of God's own temple.

Because vegetable and animal life has always decayed, it is no proof that it must continue forever.

The facts above cited should give one hope that decay is not the result of an unalterable law.

Who can believe that a snake or any other serpent whispered to Eve that temptation before which she fell, carrying with her the devoted husband? Furthermore, who, in future time, will believe that death is the penalty for this one alleged mistake?

Do human beings, as parents, condemn their children for one mistake, or for any mistake, to such horrid degradation? How can one — with even a modicum of brains — credit God with being the author of such punishment? The degenerated cells of the body *can* whisper and *do* whisper just such messages, even to this day, into all ears.

The bacilli and sperilli bacteria are snake-like in form; they are real snakes, with the additional ability to whisper their death-dealing messages to the human brain.

This subject has been mentioned briefly, but additional proof seems necessary.

Think of the sins of Sodom and Gomorrah as practiced in the slums of our modern cities. These human beings were once composed of pure cells — or as pure as it is possible for human beings to have, but are now deteriorated to a degree lower than the vilest serpent that ever crawled upon the earth's surface.

In 1911 the writer passed through an attack of blood-poisoning, the germs of which he received by inoculation from handling a diseased dog. This terrible disease, as regards pain, was overcome in four days by his ability to force, with mind impressions, the white corpuscles to fight the invaders. The hand was two and five-eighths inches thick in the center at the end of the fourth day. It re-

quired about three weeks for the removal of the pus by the corpuscles to the current of the blood; at least none of it came to the surface.

During the two weeks succeeding the cessation of pain he was tempted to all manner of strange sins. He thought at the time that he was in a normal condition of mind and felt very guilty; but since the removal of those malignant germs from his body he knows conclusively that he was not to blame. Will any one with reason say that the presence of those germs within the blood did not for a time overpower, in the council of the brain, the life work of the thoroughbred cells of his body?

The whisperings of these marauders and their progeny within the body were identical with those messages from the "serpent" to our first mother. Not even Christ escaped their allurements. He was tempted, but did not sin. A kleptomaniac has the whisperings from the degenerate cells of his body.

It is common sense to conclude that if it is the good cells which whisper to one to do good, it must be the bad cells which force one to act oppositely. This knowledge should not relieve any one from the responsibility for bad acts, because it is one's duty to at once find out the way to educate or destroy the tempters of one's own body.

The writer knows a lady who time and again received whisperings from a "serpent" to commit suicide. She submitted to an operation known as ovariectomy, and when fully recovered found that the "tempter" whispered no more to her. The ovaries were discovered to be organically affected and, of course, were removed.

Is it not time for this "serpent" and "devil" theory to be viewed without its mask?

CHAPTER XV

TRACING PERSONALITY

The principle of healing as laid down is the stirring of the magnetism of the body through brain work, which makes evident more heat, which in turn energizes the cells of the body; the brain work necessarily means impressions which may come through the medium of sound and ether waves from a brain in the environment, or may be produced by a cell or group of cells within the body itself. These impressions may be good or bad, according to the nature of the sender, though he be in the environment as a human being, or in the body, singly or in groups, as cellular life.

If a person with a pure nature — a majority of good cells within the body — is in the presence of one with a filthy mind, the fact is made known almost instantly without an audible sound or expression conveying the knowledge. The physical impressions set up by the brain go forth in all directions, carrying to the sensitive brains the world over, whether one wills it or not, bad as well as good impressions.

Nearly every one has had the experience of being forced to turn around by another's gaze; this shows that there is an inaudible way of communication between individuals.

The writer has published books showing that absent healings are facts, and that one may see another's organs from any earthly distance. It is not the intention here to

repeat, but rather to show the exact details of these phenomena, which details were not well understood at the time. Many instances show that forces and their general actions have been discovered, the fine details of which still remain a deep mystery.

Benjamin Franklin brought electricity from the clouds in the year of 1752, yet very little use was made of that knowledge commercially until about the year of 1870. The first twenty-five years of the eighteenth century saw only experiments and a crude endeavor to make commercial use of this great force. The exact laws which govern the flow of this fluid were discovered almost a half century ago. Then commenced the electric age.

Men have been dabbling with psychic force, knowingly, for many years, but it was only within the last half-century that real progress has been made toward the discovery of the laws which govern this force. Healing of all kinds — spiritism, mind-reading, fortune-telling, etc. — all are evidence of this force which, if considered in a cold-blooded way, must be proof of an approach to law and order and finally perfection; and psychic force, when considered in this manner, is merely electro-magnetic force generated by the cellular life of the body.

The creative FORCE, which must be the exponent of law, has always endowed certain individuals with extraordinary powers, no doubt with the end in view of influencing others to the end that laws may be known to all for especial good. Therefore, to all who have brought to the attention of the world, against its ridicule, these phenomena — when they were phenomena — a great debt is owing; it should be paid by placing their statues within the Hall of Fame.

When one looks into the eyes of another, he thinks he sees the personality; yet how far from the truth. If opera-

glasses were held before the eyes, another would not think he saw a personality when looking into them. One knows the construction of the glasses, but few understand the mechanics of the eye.

The first obstruction which a ray of light meets when carrying an impression to the brain is the sclerotic coat — the white of the eye — which is transparent for a diameter equal to the colored portion, named the iris; between the iris and the transparent portion, named the cornea, is a small cavity filled with water — aqueous humor. The iris is a muscular curtain in which is a window; this window is called the pupil of the eye. It is adjustable through the action of the little muscles of the iris.

Now when one looks into the eyes of a “dear one,” he sees this little black window and *thinks* he sees his beloved. But *how mistaken!*

Beyond the little window is the adjustable lens, shaped like the cut-glass lens of the telescope. This lens is composed of a crystal substance, and rests upon a bed of soft jelly substance, called vitreous humor, which fills the back cavity of the ball. The crystalline lens is adjusted to the correct plane of activity by the ciliary muscles, which are attached to it and the wall.

The light, bearing impression, is focused by the lens and passes through the soft jelly substance — the vitreous humor — and then impinges upon the optic nerve. This nerve reaches to the back of the ball, in form somewhat like a rope; it is composed of a bundle of nerve fibers which ramify in cup form through the inner of the three coats of the eyeball, named the retina, very much like the end of a rope unstranded. This description shows plainly the mechanics of the eye.

The difference between the eye and the opera glasses is

that the glasses are constructed of inanimate matter and the eye largely of animate matter.

In all ages the great desire has been to find the operator of the human body — his exact location — as this would be the greatest discovery the world has ever known. It would bring honor and riches untold to the one who made it, if it was recognized as a scientific discovery. The incentive, therefore, has been great, and the exertions to that end have not relaxed from the time of the first conception of the desire.

So in the imagination enter this “window of the soul” to find, if possible, the exact abode of this mysterious person which seems to sit in plain view, peering through the little window of the iris.

Upon interviewing many of the entities of the muscles of the iris, it is found that they obey orders which come from within. They are asked if they know that on the other side of the face is situated an organ with an iris identical to theirs. They are astonished at the news, and when told that it looks exactly like theirs, they seem a little jealous.

They are asked whence the person has gone who sat at the window; they reply that no one has been there. They have frequently peered through the substance covering their home, but have never seen any one there. Rumors have come to them, in a dim way, of a great person further within, but none of them have ever met him.

So the sanctity of this window is invaded and the organ known as the crystalline lens is penetrated. Upon looking around, no august personality is found,—no beautiful chair with rich draperies upon which he sat; no grand apartments; no winding paths which this person has taken, leading to and from the mysterious regions within.

When asked who it is that occupied the little window, the intelligent entities point within. They perform their tasks, that of keeping their environment in order, but as to who it is that sends them food and supplies for carrying on their work, they know not; everything comes from within. It has been a belief from time immemorial that a great personage dwells there,—one that loves them and cares for their welfare. Yet no one has ever beheld this benefactor.

When asked if they realize that, as a body, they reflect the light farther within which is gathered there by their sister organ—the optic nerve, they seem to be totally ignorant of the fact that they are such an instrument. How much like the affairs of one's life in the outer world; busy with the affairs of life within an environment, one never dreams that he is being used for a greater purpose. Individually and collectively he feels free; but the shackles are there which bind him to the force which is pulling and pushing the race to its destiny.

Man looks upon the animal kingdom with pity because its destiny is controlled by him, never dreaming that in turn he, too, is not free to change his course. One often sees human beings who hold back or lag behind in the great march; but they are soon crushed and forgotten. One sees nations which are ignorant of this irresistible force; and should they fail finally to learn the lesson, they will be left crushed and bleeding upon the "great highway."

Individually, in one's environment man may control his destiny in many ways. For instance, a man may commit suicide, but he will not; why? Because Newton's law—the aversion to a change of condition—is acting to prevent the large majority from the act. This is one of the

forces of "directivity" which helps preserve the human race.

The retina is reached with no glimpse of the personage sought. "He is not here" is the answer from the busy workmen along the route. All seem to think that beyond their horizon he dwells. None of them have visited the regions of the optic nerve, or traveled that great path of afferent stimuli.

Entering this narrow path which penetrates the rear wall of the eyesocket, one would expect to find the object of search in sumptuous apartments beyond. This highway is rather dark, but by the dim light one can see, as he passes along, that all is life and bustle. Questions asked of the cell life are scarcely answered, though the information is finally gleaned that they believe that at the end of this great highway will be found the personage sought.

The neurons which line this path to the mystic regions within are constantly busy keeping their little homes in order. They, too, have no idea that they are serving a great end. They do not seem to realize that they are a part of a wonderful system, or a unit of a great whole.

Upon reaching the end of this long route one comes to the sight or cuneus area of the brain.¹ Here surely one will find the Ego of the wonderful body penetrated. Passing from one convolution to another in this section of the brain, no one has ever met the party sought. They look with mild surprise upon the questioner, as if they think he might bear watching. Their business is to work.

Impressions are constantly flowing to them from the optic nerve which have to be stored for future use or forwarded, as occasion demands. They think that if one

¹ See Frontispiece.

followed the track of the impressions which they forwarded to the object and word-seeing departments, one might find the person sought. They have heard of this wonderful personage, but because they are unable to leave their homes and work, they have not made his acquaintance. He is a good master, supplying all their wants, so why should they worry?

Following the directions given, one soon finds himself at the object-seeing department, which lies just forward of the visual or sight area. Here again everything is teeming with life, but the familiar face which has smiled so often through the little window in the iris is not to be seen. They do not know such a person.

Here the suggestion is offered that his abode may be in the word-seeing department, which is forward, but in close proximity to the object-seeing area. These latter entities have lived their lives with expectations each year of a visit from their beloved; but always their hopes have been dashed to the ground.

Going forward along the regular track from the cuneus area to the word-seeing department, one soon arrives at one of the most wonderful group of cells within the brain. This region is called an artificial one as regards knowledge of the work which the cells perform.

For instance, the cells of the cuneus area will perform their work even in an animal or baby without an outside teacher; but those mentioned *must* have a teacher to acquire the faculty of speech; who also must have had a teacher — a human being — from whom this special knowledge was received.

If one is right-handed, those cells are located within the left hemisphere of the brain, and oppositely if one is left-handed. If one is right-handed, the cells within the word-

seeing convolution of the right hemisphere are just as healthy, perhaps, as those within the corresponding hemisphere of the brain; but because the other departments were forced to activity first, they took life easy and allowed that department to perform all of the work, thus leaving them in dense ignorance.

The other department was forced to activity first, because the bundle of nerves which grew from that department down the spinal column reached the centric cells of the right arm and leg first. These organs in turn energized or caused greater activity on the part of their teachers, which drew greater quantities of blood — producing necessarily more life — to all the departments of that hemisphere.

They are much like healthy human beings who work with their hands, not dreaming that they have brains. Take, for example, the ignorant laborers who perform the menial work of the world: All are capable of being taught brain knowledge, but unless forced to the task, each is willing for his brother to perform the work.

According to William Hanna Thomson's "Brain and Personality," the cells of the inactive word-seeing department, through accident to the opposite active department have, in many instances, been forced by a strong desire of the Ego of that body to take up the work of knowing words. But this has never occurred after the age of fifty; and it has always been brought about in an unconscious manner. No doubt if one were conscious, there would be no age limit. Here again is proof that one's strong desires know no bounds.

One would surely expect to find the person sought within this department, because, being an artificial department in its output, this would indicate an occupancy by an outside

individual. The Ego mind seems to be that. To one's disappointment this great personage cannot be found.

The cells of this department are very intelligent. They say that they, too, are positive there is such a person, but they believe he dwells further along whence all their messages flow.

The only thing to do under the circumstances is to follow the advice of these cells by visiting Broca's area, which lies forward and above the ear about two inches. In Broca's area, all words are known and forwarded to the throat for representation by sounds.

Here the same ignorance prevails; they advise going to the throat department, as all their messages pass to them. This plan is adopted, but to no purpose. All have an idea of this mythical being, but none have a scrap of scientific knowledge to show who he is, or any information as to his whereabouts.

Scraps of evidence have been gathered which seem to show that he resides within the forward departments of the brain named the prefrontal area. So, with brain cells filled with hope, this region is explored, but to no avail, after visiting department after department.

The departments of the auditory and general sensory portions of the brain give no answer; they know there is a great Power over them. The cells of the medulla oblongata are found to be very intelligent, comparable with those of the cerebrum, but when questioned about the person sought, they assume a mystified look. One can tell that their hopes, also, have been dashed to the ground.

The cells of the prefrontal area venture to suggest that he may dwell within an organ known to them as the heart, but which is so very far away little is known of it. The heart is visited with a waning hope for success. But there

it is soon learned, much to one's surprise, that the beautiful rhythmic motions of that organ are produced by cells which are much like the galley-slaves of old, who had brains capable of any development, but only developed sufficient power to meet their work. They do not even appear to be surprised at the quest. They know that their wants are supplied, but never ask the question, "By whom?"

In operating a dynamo of greater power than the work calls for, it only produces a force which slightly overcomes its opposing force — work. How odd that one should find the cells of the heart and all of the cells of the body following this same law? And one knows that if those cells were forced to perform more difficult tasks, they would rise to the occasion.

If one cannot find his friend whom he loves wherein he seems to dwell, he must adopt some other method to discover his whereabouts. Certainly he is there, but can one who is physical ever expect to find him if he is immaterial or spiritual? At the present stage of human existence there is not the slightest hope that one may ever expect to find and grasp an immaterial thing. If one's mind is immaterial, why should not that mind understand its own kind, and be able to cognize an immaterial?

The proof that an immaterial does not exist, has been recorded in several of the first chapters of this book, and the source of the Ego mind given; therefore, it devolves upon the author to show the exact way in which this majority mind acts, and his dwelling place within the human body.

CHAPTER XVI

PERSONALITY FOUND

The process of thinking is such a "Round Robin" affair that it seems almost impossible to get a starting point. Ordinarily, a train of thoughts is started in one or both of two ways,—namely, from the environment through the different senses or from the cells of the organs of the body itself.

A light wave brings an impression to the sight or cuneus area of the brain, through the medium of the optic nerve, which may or may not be known. The sense of touch or taste or smell causes an impression to flow to the general sensory portion of the brain, which may or may not be sensed. And sound waves cause impressions within the auditory portions of the brain, which also may or may not be known. The cells of the organs of the body can send stimuli to the brain departments, which means to the Ego mind pain or pleasure.

There are two other ways whereby one may have impressions, which come, indirectly, under the above headings, but are not well understood. First, ether waves are constantly flowing, bringing to the three departments mentioned, and possibly to all of the organs of the body, impressions from the environment. Secondly, one may receive impressions in the prefrontal area from the cells of the three departments mentioned, by the cells of those departments arranging themselves to impressions or com-

binations of impressions and forwarding, which they have previously known and formed many times, but have not recently received.

The latter may be illustrated by thinking of a child frequently doing things, good or bad, without a present suggestion, and for which actions there seems to be no incentive; yet one knows that the child had received the impressions of the acts from the environment at some previous time. The nerves frequently act in this manner.

This statement is so far-reaching that it will require more space for the thorough explanation and illustration than can be given under this heading. It will be thoroughly covered later.

All impressions which flow to the cuneus or visual area of the brain are recorded there, but perhaps not known at the time by the majority-mind of the body. The same is true of all sound and sense impressions which flow to the auditory and general sensory portion of the brain. For them to be known, each reservoir's special department must take the impressions and forward them to the majority mind — the Ego of the body.

Taking the condition of a man close to death for a starting point, it is easy to show exactly how mind acts. If a prominent object is placed before his eyes and he is suddenly restored to consciousness, this will, undoubtedly, start a train of thoughts. There were no thoughts within his brain at the time of returning consciousness; therefore it is easy to realize that they came from the environment.

If one can understand what the thing is which came from the outside, then he will have a fundamental knowledge of all thoughts. *If this particular thing which entered the brain and started its machinery into action is physical, then all thoughts are physical.*

Let the reader imagine that the object mentioned is an extra large and brilliant diamond. The light, striking the diamond, carries its impression through the eye to the optic nerve, whence the neurons receive it and pass it along somewhat in the manner that an impression is passed over the telephone wire. It would reach the cuneus reservoir of the brain as a very important impression, and hence must have attention at once.

This being an object, and a prominent one, it is forwarded to the object-seeing area at once, from which it is passed to the prefrontal area for judgment. The department is located by referring to number 1.¹ Here are gathered representatives of all the organs of the body.

This group includes cells which are necessarily of a higher degree of intelligence than are found in any other part of the body. Here, in a well regulated body, all impressions are looked over with care, and the endeavor made to understand their effect upon the environment and body.

This diamond impression, being an important one, is taken up at once, and after an argument *pro* and *con*, the decision is reached that it is a lovely, perfect stone, and to forward it forthwith to the environment. The order is sent forth for the cerebellum to make the proper connections for this impression to be expressed by sounds, that all the cells of the body may know of it as well as those of the outside world; if there are objections to this impression going forth, they must be made at once.

The impression goes thence to Broca's area, which is situated about two inches forward and above the ear, on the left side if one is right-handed. The cells of this department know all words that one knows, and it is their business to forward not only impressions of all words, but all

¹ See Frontispiece.

impressions which are sent forth by the cells of the general sensory, cuneus, and auditory reservoirs. All such impressions have to be expressed by inaudible sounds before one, as an entity, can know them.

Then the impression of the diamond, if desired, goes to the vocal cords, where it is represented by audible sounds; and when these sounds have reached the environment, one can readily understand that the physical thing, as an indentation in the front of a sound or ether wave, carried knowledge of the diamond, through the nerves hung in tension, to the reservoirs of the brain. Thence it passed to the prefrontal area as an impression or indentation in front of an electro-magnetic wave. It has made a complete circuit from the environment to the environment, as a physical indentation in things physical; and the Ego mind, for the first time, is conscious of this impression, notwithstanding the individual cells of the prefrontal area have previously considered it.

Nowhere along the route can one say that it was non-physical. Every thought about this object had to be a physical impression and pass through these departments; therefore, they would be physical things from every possible point of view.

The next step to take, that one may thoroughly understand that thoughts are physical, is to ask the question, "What was it that argued about the diamond within one of those protoplasmic cells of the forebrain?" Its brain machinery must be identical, at least in output, with the brain of the man whose consciousness has been restored.

It is evident that the impression representing a diamond entered and passed through its brain room in the same manner that it passed the one mentioned. But who understood?

In the large brain it must be conceded that the inanimate matter did not understand, and that the protoplasm of the protoplasmic cells did. In a like manner one must conclude that as the inanimate matter within the larger brain did not understand, it cannot understand within the smaller brain. It is evident, therefore, that as only the seeming live things within the larger brain could possibly understand, there must be such animals within the smaller brain.

Let flow into the brain of this entity an impression which moves the muscles of the protoplasmic cell, and it will be found that the operation is identical.

But who within the brain of this entity understands? The still smaller cells of its brain; and so this process will continue until one cannot grasp the process. This line of argument seems very plausible when one allows that it is cells within cells which moves the apparently live entity.

Finally, who is it that understands impressions? *The Infinite, in part or whole.*

The cells of the prefrontal area within the right hemisphere, if one is right-handed, are of a low degree of intelligence, yet it is they who have a hand in every debate in this area. They are analogous to the ignorant voters of the country who offset, to a certain degree, the intelligent vote. It is probably true that all or part of these departments could be destroyed, yet the brain be able to reason because the work would be taken up by departments which are next to these in authority.

If the president and vice-president, the members of the cabinet, the senators and representatives and other prominent officers of the United States were destroyed, it would still retain a mind and be able to exhibit it to the world, because there would still be minds to represent the power of the Ego force of the United States.

If the passions have been allowed to run riot, when a question comes before this great body as to whether they shall be satisfied unlawfully or not, the verdict will be yes. Now why? Because in devious ways the impure cells of the body can send a greater number of impressions through their representatives to the prefrontal area than can the pure cells. So the battle is lost to the pure cells.

The good cells will argue that the body and themselves are liable to suffer from some serious disease; or if not this argument, that the pleasure is a fleeting one with no after satisfaction attending; if this argument fails, they will bring to the attention of the perverted ones thoughts of their pure parents or brothers and sisters; finally, the punishment which is bound to come — but all to no avail.

The ignorant cells will argue that they do not care; the fleeting pleasures are all they wish; that diseases brought on by their pleasures can be overcome; that life is short, anyway, so why not enjoy it? That the Bible shows their forefathers did not hesitate, when pleasure was the stake, to take it, and why should they? That the pleasure is all sufficient. Majority rules; so the deed is committed. All impressions, before they are sent forth, are considered by these departments in much the same manner.

Who finally decided the meaning of each impression? Was there a personal judge? Does he have a seat within some special convolution? The question should have been decided by the opinions of the majority, but, like many that are decided in the outer world, instead of the majority ruling — whether good or bad — the minority, through its ability to send out more lines of force in devious ways, succeeds in attaining its desires.

If the organs of the body are sick, the decision is always affected thereby. If one will note his own mind when he

is not feeling well, or, what is much easier, that of his friends, the assertion will seem reasonable. The home environment is being constantly disrupted because one does not notice the change of mind of the life partner and attribute its cause to the diseased cells, whose distorted minds, through fear and pain, prevail in the council of the prefrontal area. If one thought of this and believed it, how much more charity there would be in the home life.

If one had eaten a plentiful dinner and shortly afterwards saw some delicious ice cream, something would say, "Let us have some." Does the stomach, which already is in full working throes, make this foolish request? No; it is expecting to take its rest shortly. The message comes from the tasting departments of the mouth and throat. Although very small organs, through being pampered from childhood they have become so willful in the council of the prefrontal area that the objections of the stomach representatives are overridden.

The cautionary messages arrive from other organs of the body to lend their power in the endeavor to prevent this outrage,—but all of no avail. A vote is taken, and won by the pampered cells of the organs mentioned. The dastardly deed is accomplished. It is dastardly; the stomach rebels, performing its work poorly because its gastric cells are chilled; and the bacteria begins their deadly work. Stomach troubles follow from repetition, and all of the organs of the body suffer, even those which pressed their unnatural desires.

This principle prevails in the outer world when groups of men, through money power, succeed in forming government mind contrary to the majority mind. Think of alcoholic drink in the same light, and the crime of the abuse of this desire will become very prominent. In the outer

world groups of mind are continually forming opposing forces which act for the uplifting of society; the same is true of the body life.

As it is known that the body, considered right and left, has two poles — positive and negative — which means that the pressure in the two sides is different, one must see that the cells residing under these conditions have opposite natures.

The secret of having good health is to keep a right difference in pressure of these poles by preventing germ activity.

In everyday life one must have opposition to develop; but it must not be too great. This condition prevails in all classes of society and, of course, is a necessary one to its life.

Take the question of good and bad; the cells of the body which have been taught that which is good generally desire, in the councils of the brain, that which is good, and the ignorant cells that which is bad. These bad cells will take the opposite side of the question, and have their pleasure regardless of the effect upon the body machine.

Here are the two voices which constantly argue upon all questions of law for the human body; and the seeming august personage who sits and judges the winning side is the majority of lines of force which come from these two opposite arguments. Of course some one cell or collection of cells must represent this force and execute its impressions. Where could the idea of a government by the people have been generated if not first within the human-divine body?

One needs no scientific proof for this assertion, because of everyday knowledge at hand which, if pointed out, will be convincing. In everyday affairs these two voices are

continually arguing; for instance, when it comes to deciding who shall be the President of the United States, or the mayor of a city, one knows all about the process. One knows that the august personage is the majority mind of the will or the power of the people, and that some one, the president or the mayor, will represent that force for a time.

CHAPTER XVII

THE CULMINATION OF A THOUGHT

The prominent object, a diamond, that was placed before the man returning to consciousness, produced an impression which passed to Broca's convolution on its way to the throat, to be represented by sounds that the body as an entity might be conscious of it.

If a small portion of Broca's area — which is the recording area for all words known to the brain — is destroyed, no word as a word impression can again pass to the environment; ¹ yet to receive an impression, though unconscious of it, through the eyes, ears, taste, touch and smell is still possible.

For instance, the word "watch" could be received through an eye impression and conveyed to the cuneus area, but not known because it could not reach the throat to be expressed as a sound wave. The special English word-seeing department just forward of the cuneus area would take the word from that area and forward it to the prefrontal area as usual; and to the order of that department it would be forwarded to the throat, but could not pass Broca's area. If a person heard a watch tick, it would be represented by sound and be sub-consciously known, because the "tick" impression would pass through Broca's area, not as a word impression but as a hearing-object sensation, which, when expressed by sound, would

¹ William Hanna Thomson, "Brain and Personality," page 94.

flow back to the prefrontal area. The departments of sensation, although within Broca's area, are apart from the word-knowing portion.

The same is true of a sensation coming through the general sensory portion of the brain; one could have the touch of a watch flow through that convolution, then to the prefrontal area, and on to Broca's area, and pass it as described and again reach the prefrontal area and be known sub-consciously as an object.

Music, as sound sensations, would also pass through and be known sub-consciously as music; they pass into the ear along the auditory nerve, finally reaching the auditory reservoir. The special music department lying next to this reservoir, or within it, takes the impression and forwards it to the prefrontal area for decision and distribution as recorded. The sensation of hearing an object would be taken by the object-hearing department next to and above the music-hearing cells, and handled in the same manner.

The interesting life of Helen Keller serves to show forcefully that the word-knowing cells of the auditory and sight areas are not absolutely necessary for outgoing speech. From disease her sight and hearing departments were totally destroyed before she had acquired, to much extent, the faculty of speech. This included the entire back part of the brain, excepting the cerebellum, forward to the general sensory portion. Broca's area, the prefrontal and motor portions were intact.

For deaf and dumb, as well as all other persons, to learn to speak, they must first receive speech from the environment. This little girl could only hope to do so through the sense of touch, which reservoir alone of the three ways for receiving speech remained normal. If this part had

been destroyed, she could never have learned to speak.

In a normal person this area is not connected in a practical way, if at all, with Broca's area.¹ So for Helen Keller to receive speech, she had to have first a great sub-conscious desire to practice the art of speech; this finally caused bundles of nervous fiber to grow across from the general sensory portion to Broca's area, or the prefrontal area, or both.

Why was that necessary? Because that area was the only place where connections could be made with the mechanism of the throat, lips and tongue. *The necessity for this connection is obvious when it is known that inaudible as well as audible forms of speech must be represented by sounds for the entity sending them forth to be conscious of them.*

The great muscles of the thoracic and abdominal cavities operate to draw air within the thoracic cavity and expel it, as long as life lasts. This air, passing through the narrow opening known as the adjustable space between the vocal cords, produces sounds. Efferent speech means the shaping of these sounds by this mechanism to mean something,— a code which is to go forth. Afferent speech means such sounds when received within the brain of another and repeated by the same kind of mechanism.

To think at all, as far as the environment is concerned, we must think in shaped sounds.² When thinking aloud this statement does not seem strange; but if inaudibly, a mystery begins. It has been proven scientifically that the above statement is true; the same research apparently showed that this law does not apply to feelings.

But the writer contends that *every* conscious thought,

¹ William Hanna Thomson, "Brain and Personality," page 214.

² William Hanna Thomson, "Brain and Personality," page 86.

whether a sensation or otherwise, must be represented by sound; and furthermore, as has been shown, that a thought is nothing more than shaped sound; and that which shapes a sound and understands it is a part or the whole of the Infinite force. This means that words, or sounds that mean words, as the case of a clock ticking, must be pronounced inaudibly and audibly to enable one to think consciously.

An animal must make explosions, through the medium of inaudible and audible sound waves, to think; it always represents a desire with a sound or sign which is made possible by explosions. A child invariably will do this before it is taught the customary signs and sounds which represent things.

On giving an order to move one's leg into a position never before taken, an actual impression of the new position must first be within the brain. It could have come from the environment or from the cells of the body. This impression passed from the prefrontal area to the motor areas of the brain, on to the centric cells of the spinal column, and thence through the efferent nerves to the cells within the muscles of the limb, which had to shrink and expand to make the movement.

But before the Ego cells gave such an order, it had to be known to all groups of cells within the body that any objections to such an action might be known. For instance, there might be a sore upon the limb to be moved, in such a place that it would be seriously affected; if the cells in that region or organ were not cognizant of the contemplated movement, that they might enter a protest, they would suffer. This is the scheme in all good governments.

The need of a new law in a state takes its rise — fraud not considered — among the people of the state or is

caused by those of its environment. It is well considered *pro* and *con* by those immediately interested before it becomes a law. Finally it is shaped into a law by the organs of the state body,—its prefrontal area,—whose duty it is to argue *pro* and *con* regarding the measure. A vote is taken and the majority wins. Officially it is not known to the people at this point. The governor signs the measure if he wills it to be a law, and it then goes before the people as the state mind.

The time during the formation of this state mind when the contemplated measure is published the first time, before it becomes a law, is identical with the time in the formation of a body-mind when the impressions are repeated by explosion in the throat before the command is given by the Ego cells for its first efferent flow. This latter, or culminating work, when the governor signs the measure, is identical with the final explosions in the throat, inaudible and audible, when the Ego cells send the measure to the departments of the brain for execution.

This actual law or mind, made for the good of all the people, may affect a portion of the people adversely and yet be the best for the majority; or it may be a poor law and affect the majority adversely. A like condition prevails within the human body.

The natural question to ask, relative to the shaped sounds made within the throat, is, who there understands the impressions as they come from Broca's area and orders the vocal cords to shape the proper sounds which are known by the Ego cells to mean those impressions? It cannot be any of the convolutions of the brain, and this means that it cannot be the resultant force of the two opposite forces which argue *pro* and *con* upon all matters coming before the prefrontal area. And it cannot be the

Broca's area or the lip and tongue areas, because all of these departments are too far away from the throat mechanisms to coincide with the departmental plan of the brain.

For instance, the word-seeing and object-seeing areas are within or in close proximity to the sight or visual reservoir. Music, object, and word-hearing areas are close to the auditory reservoir. The motor-speech area, Broca's area, is situated close to the motor areas of the brain. One may know positively that this intelligence does not reside within the brain, because if the speech-by-words area of Broca's convolution is totally destroyed, one will not know words, but may still give animal speech through the same area by sense of sight, taste, touch and smell. This proves that it is not the word area, at least, which directs the shaping of sounds by the vocal cords.

Animal speech — which means speech not interpreted by words — is so infrequently used at the present time through the senses, sight, taste, touch and smell, that we cannot, with reason, say that those cells of Broca's area superintend the shaping of the sounds which represent words. Besides we may know without doubt — as will shortly be shown — that the culmination of a thought is always within the throat, even when the vocal cords are not used.

There is no known convolution of the brain, not excepting those of the cerebrum, which, if destroyed separately, will prevent the intelligent action of the vocal cords. In fact, in animals they can all be removed without such result. One would, therefore, expect to find a collection of cells near the vocal cords which, if destroyed, would soon prevent all efferent speech. The vocal cords can be removed without preventing one from giving forth intelligent

sign language. This proves conclusively that it is not they who perform all the work of shaping sounds.

The thyroid glands, which encircle part of the lower half of the larynx and the upper end of the trachea, cannot be completely removed without causing in time complete cretinism or idiocy.¹ This means, of course, if the accessory thyroids are also removed.² This fact should cause one to think deeply. A person having a perfect brain, but no instrument with which to pronounce words, is said to be idiotic.

The office of this gland is not fully understood. It elaborates an internal secretion which is known to be necessary to animal economy.³ It receives its nervous stimuli principally from the middle cervical sympathetic ganglion. It also receives a few filaments from the superior and recurrent laryngeal nerves.⁴

We should remember that it has been demonstrated scientifically that to think consciously we must think in words. After the vocal cords have ceased action, one may know that he is still thinking within his throat, and that he cannot suffer the loss of the thyroid glands and retain the conscious mind. The conclusion is drawn, namely, that the thyroid glands must be the organs which make the sounds for inaudible thinking.

It has been shown conclusively that the human animal is, in part, of the present animal kingdom; therefore, the functions of the animal machine should be duplicated by those of the human animal machine. According to Wil-

¹ "Surgical Anatomy," Campbell, page 186.

² "Surgical Anatomy," Campbell, page 191.

³ "Surgical Anatomy," Campbell, page 186.

⁴ "Surgical Anatomy," Campbell, page 189.

liam Hanna Thomson, in "Brain and Personality," the ganglia of a carp, which corresponds to the cerebral hemispheres, can be removed and the fish seems not to mind it at all. It can swim with as much vigor and precision as before. It can see as well as before and find its food; if worms are thrown into the water, it at once pounces upon them, and can distinguish a piece of string from a worm after it is within the mouth.

Frogs can have their brains removed; and if kept healthy until the injury is healed, they act just as if they had brains. They will bury themselves in the earth at the beginning of Winter, and after the period of hibernation is over they will come forth and catch flies just as surely as when they had brains.

If the brain of a pigeon is removed completely, it seems to lose memory and volition; but if its optic lobes are left intact, it will seek its food, and walk around, and even fly with precision from one perch to another. The brain of a dog has been removed for several years and it is found that the dog can lie down and get up, eat and bark, as well as ever.

This shows that the brain, in animals at least, is not necessary to the act of thinking; and it proves conclusively that as long as the sound-producing instruments of the throat are not removed, the remaining cells of the body can send messages to them. The knowledge that the nerves of the body are merely brain extensions, even in its most distant part, should convince one that if the nerves can realize their great prerogatives, they can still make exhibitions to the outer world of their intelligence.

Here call to mind the statement made in an earlier portion of this work, namely, that all the government officials of Washington — the brain matter of the country — can

be removed and this country will still be able to exhibit mind to the world. One knows the way in which this would be accomplished.

For more convincing proof, place the two forefingers as far down the throat as possible upon the tongue, so that not a muscle of that organ can move without knowledge of it; hold the breath so that no sound will issue from the vocal cords; then begin counting toward one hundred. One will notice at once that explosions are made and that they are within the throat.

In making the following experiment, one should make up his mind to repeat the word without cessation until the experiment is complete. Now say the word "go," for instance, very loud with the vocal cords, and each time make the sound in a lower key. Watch the operation closely, noting the movements of the lips, tongue and throat, and when it becomes a thinking process, hold the breath and continue as long as possible. Without scientific proof it will be known that the word is repeated in the throat, yet the vocal cords are not used. If we look at the word "go" and think about it, the process under like conditions will be the same. Written words need not be repeated audibly for one to *know* that he sees them, because the thyroid glands speak the word *inaudibly*.

The fact has been stated that the cells of the brain can see words or objects, hear music, objects or words, or sense them through taste, touch, and smell, and not know the fact until they are represented by sounds. One does not consider for a moment that the process of audible thinking is other than physical, but many believe that the *inaudible* thinking process is carried on by an immaterial spirit, soul or mind. It is the intention of the writer, at this point, to show that this cannot be.

When we think of the wonderfully fine work necessary in shaping sounds in rendering music, we must conclude that there is a large collection of highly intelligent cells very close to the vocal cords, which understand this delicate work. These cells make the inaudible sounds of the grandest music ever written, or the musical sounds of debasing words; this shows that the cells are both human and divine.

When one believes that the individual cells of the body are intelligent, it will be easy to understand that this great colony of cells receives all the impressions which come from Broca's area, and, like classes of youngsters in school, make sounds to represent them. The larynx, being an efficient sounding chamber, intensifies the sounds, and the vocal cords, by the direction of its nerves, shape themselves accordingly.

But the question, "Who shapes the sounds?" has not been answered. The protoplasmic cells of the thyroid glands, of course! But what is it within them which can perform this wonderful work? The cellular life within cellular life, reaching to and including the Infinite; but always physical.

When the thyroid glands are destroyed, the Ego force, which must have expression through the various sounds shaped from the explosions within the larynx, is isolated from the outer world, at least as far as sound expressions go.

It is comparable to a man who has always lived within one room, having communication with the outer world only through instruments. If these instruments are destroyed, the man cannot thereafter reveal his intelligence to the outer world. One can realize that the exhibition of his intelligence depended upon the instruments. The same is true of the Ego force of the animal machine.

If there were a number of men arguing in a room only connected with the outside world by "wire," and they finally reach a conclusion by a majority vote,— the Ego force of the group,— when upon deciding to give it to the world they find the wires cut, the comparison would be complete. These men would be thinking and acting *subconsciously* with reference to the outer world.

If the outer world desired a problem worked out and had means to make the want known to them, it would not be thought strange if, in their isolation, they worked it out; and if means were provided by the outer world to receive the knowledge, they would give it freely if they had been educated to do so. This forcefully shows the analogy.

What is a thought? What is a spoken word? If the latter expression is understood, the former will be known, because they are identical. It has been shown that ultimately a thought represents, in part or whole, an expression of the Infinite, because we can only think of material things, and in tracing material things of greatness or minuteness we must conclude such a train of thought by holding only one thought — that of the Infinite.

An immaterial thing — which does not exist — cannot be known to the human animal, as all knowledge must come to it through the different senses, forced through these machines by the powers "activity" and "directivity." It has been shown conclusively that the power "activity" alone, which comes from within, is not sufficient to produce an exhibition of mind to the outer world.

CHAPTER XVIII

WHAT THOUGHTS REALLY ARE

Again, take a person revived from the state known as death, and place a piece of cake in his mouth that he may sense it as a thought — the first which flows through his brain. When it comes in contact with the cells of the tasting organs, they at once send notice to the general sensory portion of the brain that it is there, that they like it and desire more. This is a thought. Yet it is not known to the Ego of the body until the impressions, meaning cake, have passed to the throat and been represented by an explosion.

Imagine that the nerve through which the impression passed to the brain is merely a "bucket brigade" of little men, each passing the impression on to the next one until it reaches headquarters; this would be somewhat analogous to the real condition. This entire operation is a thinking process, and if nothing immaterial is concerned in this operation, then there is not an immaterial force connected with any train of thought.

If a pin drops upon the floor so that one can both hear the sound and see it fall, impressions are conveyed through two different channels to the prefrontal area. The two impressions are not alike, yet in the final interpretation in the prefrontal area they are found to mean the same thing.

The light reflected the image of the falling pin, and the floor whereon it fell, to the visual area or reservoir of the

brain. Being objects, the impressions were at once forwarded to the Ego cells through the special object-seeing department, which lies in close proximity to that area; the interpretations were made of them within the forebrain, and they were passed to the throat. The sound of the pin striking the floor traveled much more slowly than the sight of it, hence it reached the Ego cells some time thereafter, and had to be judged independently of the former impression.

The vibrations which produce sounds are fewer in number, per second, than those which produce light, hence the impressions are entirely different and pass through the ears instead of the eyes. They finally reach the auditory reservoir, and being important, are taken from it by the special department known as object-hearing, and forwarded to the prefrontal area, where the interpretation is made and the two sets of impressions are found to mean the same thing — a falling pin. Then only one impression made by Broca's area, expressed by English words if one is English, goes forth as sound and ether waves.

An odor reaches the olfactory nerve as a wave — parts of material things. It "sets up" impressions of itself which pass to the Ego cells for judgment, through the general sensory reservoir, in a similar manner to the light and sound impressions. Taste, touch and smell sensations, as word impressions, always pass to the throat through special departments, after having reached* the general sensory reservoir. These departments as yet do not seem to be clearly located.

In the case of Helen Keller, previously mentioned, it was found that new nerves had to grow across from the general sensory area to the prefrontal and Broca's area, which fact shows that those special departments were within the area

destroyed. Now the area destroyed included, as before given, the visual or cuneus reservoir, the auditory reservoir, and their five special departments. If they were not handled by these special departments, which seems probable — because by accidents to some of these departments the loss should have been noted by the inability to send forth sense messages — they must have been located in close proximity to the sensory reservoir.

To make a concise expression, it may be added that a thought is a physical tangible impression produced by the forces “activity” and “directivity.”

To elaborate: a thought is a physical impression coming from the environment or the cells of the body to the brain through the senses, flowing along an afferent tract to one or all of the three reservoirs mentioned — namely, the cuneus, general sensory, and auditory; passing from the reservoir in which it first lodges to the prefrontal area, and thence to Broca's area and the throat, where it is expressed by sounds; then back to the environment whence it came. It then becomes conscious mind.

If it came from the cells of the body, it had a physical source; if it came from the environment, the same is true. It was the cellular life representing the resultant force of “activity,” coming from within the telescopic cellular life, in conjunction with the forces of “directivity,” coming from without, that judged the meaning of the impressions.

Inasmuch as one has to receive speech to continue giving off speech, it is plain that the two sets of forces, “activity” and “directivity,” are the molds which press out thought. As these molds are physical, the thing pressed out necessarily must be physical.

The writer has intended to show that thinking sets up sound and ether waves, with the end in view of laying a

foundation for a simple and a most far-reaching explanation of the greatest phenomena that the world has known, — first, that of a human being healing himself or another through the use of the mind ; second, the ability to see without use of the eyes ; third, the intelligence which is exhibited by moving tables, planchettes, ouija boards, automatic arms, etc.

Each animal machine is a battery with a north and south pole. If the mechanical battery becomes depleted, it is of little use ; of course, the same is true of the human one. It must be seen at once how necessary to keep it supplied to a moderate degree with electro-magnetic force. Ordinarily, it is supplied through a difference of pressure produced by the consumption of food.

Food taken into the body necessitates work ; and work — a positive force — means the elimination of the electrons of the protoplasmic cells. This means a lower pressure and a consequent inflow of electro-magnetic force. One can get this force in many other ways ; for instance, — contact with the earth and water, deep breathing, and contiguity with other human beings. Work as pleasure assists in the operation of renewing vital force.

CHAPTER XIX

THE MARRIAGE STATE

THE ELECTRO-MAGNETIC FLOW

The marriage state should be used for the purpose of increasing health and longevity rather than to decrease them. If human beings could only understand the science of restoring youthful vigor through this means, what a change would come to them. Few have thought of the fact that at the very time when one has reached the zenith of growth and begins the descent, one has the strongest desires for this state. This is most significant!

It would seem that an Intelligence knew that humanity, for a time in its transit, would not survive the ordeal if some extraordinary assistance was not provided to enable it to preserve health. And then, on the other hand, one might question the wonderfulness of this Intelligence when one knows that humanity has, in its ignorance, changed this means to increase health, to a source of disease.

Why not view, in passing, this blessed temporary condition of the race as it should be understood; and if found to be for a different purpose than that heretofore believed, use it according to a new light, thereby receiving health and joy and heaven instead of sickness and sorrow and hades?

The first book of the Bible states that because Eve sinned she should bring forth children in pain and sorrow; this terrible judgment was pronounced against all women.

From a perspective view of the ages, one must note that in a general way this punishment has been visited upon women; but the fact that many women escape the punishment is proof that its origin is not divine. If God is anything, He is the essence of justice; therefore, He would not punish one and not another. And the fact that those who have drifted into barbarism are punished less than those who serve God the most is certainly a strong argument against such a belief.

God made a law that if one places his hand in the fire, it shall suffer; yet the uncivilized tribes, because of necessity, have grown, in many instances, such thick soles on the bottom of their feet that temporary fire does not harm them. The same could be accomplished with the hands. From this it would seem that necessity and knowledge will overcome what seems to be God's laws. Ordinarily speaking, *all* suffer if fire touches the body. No one complains of this law; but the seeming law under discussion deserves complaints.

It is not a law! It is a condition which has been brought about because it was given to the world in such a forceful way by some one who thought he was the mouth-piece for God. Being a condition, and a false one, there is no reason why it should not be finally overthrown.

If there is one woman in the world who can give progeny to the world without pain, there is no reason why all should not enjoy that pleasure. *It depends entirely upon brain work.*

The same book of the Bible says that sickness and death are the prices that humanity is paying for its transgressions; yet the world is daily becoming more and more cognizant of the fact that neither is necessary.

If it is true that one person has escaped disease or

death, or both, then there is no reason, other than ignorance, why all should not. The Bible records three such instances. If death itself can be finally thrown aside, this terrible condition of suffering during childbirth certainly can be avoided. One must first believe that it is possible, and then work for its overthrow.

It has been shown that the animal body is an electric battery, and being such, it must obey the laws which control other batteries. One knows that a battery is of no use for power purposes unless it is connected with other batteries, or its two sides are joined. The two sides being of different pressures, when connected there is a flow of electro-magnetic force; and this force is used to produce heat and light.

If, for instance, one has a pain in the liver, the placing of the left hand upon that part of the body will often stop the pain. If it is the beginning of trouble, it is possible that a permanent cure will be effected. One crosses the legs because the flow induced gives a soothing effect. One frequently places his hand upon the head when having an intricate problem to solve, because the flow of electricity enables him to think clearer. This means that it is easier to launch his impressions upon the tide of electro-magnetic force.

No two human beings were born alike; this is especially true with respect to the power of their electro-magnetic forces. The constituents of the body are chemical, and chemicals, basically speaking, are known to be merely collections of electrons. The law of chances would not allow the same number to be within each side of the body, and as the pressure comes from attraction of one electron for another, one can readily understand why this is so.

What is love? Basically known, it is a magnetic pull,

because when electro-magnetic pressure is low within the human animal, love is correspondingly weak. One sees an exhibition of love when a piece of iron is clamped to a magnetic pole by electro-magnetic force. *Unlike polarity attracts and like polarity repels.*

With the real magnet, demagnetization causes a falling apart of the bodies, and like polarity never restores this condition. The same occurs between the human magnets. Serious sickness always demagnetizes to a great extent the human body. If this is true, how important for one to know the way to prevent the loss of electro-magnetic force.

One may say, without fear of contradiction, that when sickness begins, love, to some degree, flies away. When like polarity occurs, one may say with positiveness the same thing. The manner of its occurrence in the real machine is known; it is necessary here to point out the way in which it occurs in the human machine.

When two persons of the opposite sex become enamored of each other, it is not because there are no others in the world whom they can love, but because the law of chances brought these opposite polarities in close proximity. One can feel this pull, and if he did not have the natural instruments with which to sense it, one's resistance, whether for good or evil, would be feeble indeed. It is plain that it is not a God-given pull as generally understood, because too many by it are drawn to their ruin.

This law accounts for many young girls starting upon the downward course. Not knowing the law, they allow caressing, which means that each contact of the hand of the opposite sex allows the exchange of the electrons of the two bodies. If both mean well, generally only the well-meaning electrons pass. But, of course, the cases are rare where both are above the human passions; hence, if

it be the man who means ill, his electrons flow to the other body and flood it. Then, as it has been shown that the electrons of the body produce the mind of the body, it is evident that his electrons cause a changed mind within the weaker body. Besides, the man thinks of the generating organs, thereby causing blood to flow to those parts in greater quantities, increasing their vigor.

Persons love, therefore, only when opposite polarities exist. The marriage state begins under these favorable conditions, and if the contracting parties could only be taught to retain this difference in polarity, love would always reign in their home. A difference in polarity means, in understandable terms, a difference in pressure. It will be the endeavor, therefore, to show that this difference may, at will, be extended indefinitely.

Chemically speaking, the human body is composed of oxygen, hydrogen, nitrogen, carbon, sulphur, chlorine, and a few other minor ingredients. But scientifically speaking, each one of these ingredients is made up of electrons.

It has been shown that the basic animate thing within the body is the protoplasmic cell, and that the protoplasmic cell is composed of the chemicals mentioned, and back of them and forming them is the electron. If there are too few electrons within the cell, its exhibition of force will be positive. If there are too many within the cell, its exhibition will be negative. And if the number happens to be just right, it will be neutral.

All know that work, both mental and physical, is an exhibition of positive force; hence one may know, according to the law governing the protoplasmic cells of the body, that positive force always means the loss of the electrons of the body.

The writer has referred to an instrument with which

he can prove that the instant any part of the body comes in contact with an object, there is a flow of electrons — electro-magnetic force — to and fro through the point of contact. Therefore, the slightest contact with an object means a flow of electrons, with a loss, generally, to the party having the strongest desires if the object is an animate one and has no repulsion for the contact.

When marriage is consummated on account of love, be it good, bad or indifferent love, there is always a difference in electro-magnetic force or polarity. This may mean a difference, to a marked degree, in the number and quality of electrons in each body. When one dwells in the mountains, his desire is to go to the lowlands; and a dweller of the lowlands has strong desires for the mountains.

An actual exchange of electrons begins even when far from each other. But the touch of the hand, the slightest caress, assists wonderfully in the transference. That which will occur when the mountains and valleys are at a common level, or there is no difference in pressure over the face of the earth, is really occurring in what is known as mismatched marriages. When there are a like number of electrons within each body, or they are of like nature, or approximately so, attraction fails, and love has flown.

The present necessity, then, is to prevent the loss of this difference in potential — that is, a difference in quantity and quality of electrons — and to restore it if it has departed. Certainly there can be no greater work than this, because upon the home depends the nation.

The real danger at the beginning of married life is the too frequent kissing and caressing, not necessarily meaning that of the “closer relation.” Every touch of the two bodies produces the sensation of falling through space, with no sense of the danger in store at the alighting time.

One fully believes that this condition will last during life; but, alas, how false.

Generally the flow of inanimate electrons is one way only, and, of course, to the weaker side if there is no repulsion; this party to the marriage becomes surcharged with these electrons of the other side, and the "other side" feels the "pull" no more, because through interbreeding of the cells this inanimate nature becomes predominant in both bodies, and the flow ceases. The too frequent flow one way produces a like polarity and works automatically to check the flow; that is, the desire for the contact is gone.

In the family life, outside of this "closer relation," this frequently occurs and finally works for the good of man. The cellular life of the bodies of a family will become of a like nature, so that the children will have a great desire for the company and environment of outsiders; and the parents will experience a like feeling and desire them to go. In society, if the sameness is too great, one falls away from it; here, because of its transient state, there is a constant renewal of stranger-cells which overcomes the danger.

It is plain, then, that the great secret of married life lies in the knowledge of keeping a reasonable difference in polarity of the cells of the two bodies. One curbs his desires for eating and drinking and sleeping, because he knows that otherwise there is danger ahead. But where is the person who thinks to be moderate in the different contacts with the "dearly beloved"? There are many who have realized that the contact in the "closer relation" should be controlled, but few indeed who have realized more than this.

One may state here with effect that moderation in all things is the keynote which will surely guide one to hap-

piness in the marriage state, or in any other state. But in any state one may be happy simply because he is ignorant of a better condition. In the marriage state it seems to be considered a matter of fact to expect the contracting parties to fall apart after a certain time. Here is gross ignorance of a better condition.

When one sits at a banquet he feels at first that the pleasure will never wane; but soon the food has lost its charm. The difference in pressure has been created and overcome. If one continues to eat, a repulsion for food will soon be felt. When there was a difference in pressure within the protoplasmic cells of the body — too few electrons — there was a great zest for food, positive force; but when each cell, or the majority of cells, of the body had received the certain number of electrons necessary, forces were neutralized, with a consequent “no desire” for food. If one continues eating after this condition is reached, then the third state begins; this third state, negative pressure — repulsion — is the most dangerous.

From this one may readily understand the grave danger of lingering too long at the banquet of love. *The simple rule to follow is moderation in contact in all its varied forms.* One should, no doubt, be moderate in thinking of one's helpmate. It is true that one may think to another health or disease by constantly sending such impressions to the brain; then why should not one be able to fill another with neutral and negative thoughts?

It is well known that if, for instance, a husband becomes cranky, the wife also will develop crankiness. How does this come about? She becomes wirelessly inoculated with such impressions, and, in plainer terms, inoculated with his germs.

This danger is most frequently met, to be sure, after a

few years of the marriage state; but when one remembers the many dangers of too frequent contact during this first period, and then adds the wireless danger of constantly thinking love of one's helpmate, is it any wonder that love becomes a drug upon the market in the home?

There is a way out of this field of danger. A separation for a time is often a quick way to overcome this great obstacle to happiness in the marriage state. Of course, this implies that one has not sufficient brain power to control one's thoughts and actions. Often there is great danger attending separation. Each may meet his opposite and be drawn away, which means a disrupted home and a terrible calamity to the nation.

If one will use his brains, he can easily avoid extremes either way. One should love with reason only; but this being the ideal way, it is quite useless to advise it while this present unconsciousness of the science of being lasts. One desires to act as he feels instead of the way which reason dictates.

CHAPTER XX

THE MARRIAGE STATE (*Continued*)

THE "PROPHECY" AND ITS EFFECT

Because the terrible punishment attending childbirth was pronounced against all women, recorded in the first book of the Bible, pain and sorrow from this cause has produced such an aversion to the "closer relation" in the marriage state; after the evening-up process is accomplished, the desire on the female's side for this great means to attain health almost disappears. This is the danger point in the married life.

The woman is not to blame. The one who inscribed that punishment is surely responsible. But while the woman has not been to blame in her ignorance of a way to destroy the effect of the plan mentioned, she will be so no longer after reading these chapters on the subject of marriage. Woman can, without a shadow of a doubt, entirely overcome the effect of the prophecy, and in doing so will prove that the person responsible should have been in an insane asylum instead of writing Bibles.

If women by thinking of beauty can bring forth beautiful children, surely with this powerful lever she can have them without sorrow. And no doubt the many instances of childbirth without pain amongst all classes had its origin in the belief that the pain was unnecessary, or ignorance of the punishment pronounced, or an opposition to it. If one of these reasons is true, it alone should prove the contention.

Generally speaking, wild women have homely children without much pain, and civilized women have beautiful children with much pain. Wild women do not think nor care for beauty, and consequently their offspring do not receive it. They never heard of the prophecy; therefore, they have no fear of the punishment, and in most cases do not receive it.

As a woman shrinks more and more from the "closer relation" with her husband, through fright at the possible consequences, the generative organs become more and more useless. If one does not exercise the organs of the body, they will atrophy, or become smaller in size and less able to function.

It is known that if one energizes the organs of the body, including the brain, they will grow larger. The reason is very plain. To energize an organ one causes the cells of the organ to contract and expand more and more, which causes greater quantities of blood to flow therein; this means a greater number of fighting corpuscles with which to protect the organ, and a greater number of working blood corpuscles to bring the food and oxygen and to remove the refuse.

Remembering that the husband and wife form a complete battery, that they are really one, each a pole of the battery, one should understand at once that if one side of the battery becomes depleted, it can be removed by contact with the other pole. All should understand this great principle and make the endeavor to prevent the depletion of either pole of the battery.

As the wife, through fear, shuts herself more and more from this health-giving flow, she becomes more depleted, and the husband — if he is a decent one — becomes surcharged with electro-magnetic force.

There should always be a difference in pressure or potential between the husband and wife. The difference should not be too great or too small; under the condition mentioned, the wife can easily tell that the husband is surcharged, because he becomes more loving and kind; this is the time when she should *deliberately* draw from him this force which will give her health and assist him to keep himself "clean and unspotted from the world."

Many will say that a man is not a man who has to be assisted; but one must remember that from the beginning, with man might made right. Man has always been the aggressor and woman the downtrodden, even "when man was a tadpole and woman a fish." It is so today in the remnants of the animal kingdom; and it was so with man's primordial ancestors. Allowing that man has developed from the present animal kingdom in part, and this is a fact, it is marvelous that he is what he is today. Therefore, instead of trying to force him to the kingdom from whence he came, he should be praised for being what he is — no worse.

The beautiful play, "Ingomar," illustrates this point very well. Love of a good woman will tame any brute man if there is marriage, and the woman knows the way in which to use her love-power.

Where the wife refuses to recognize this, is it any wonder that the husband finds an affinity? Is the husband to blame? Yes, most assuredly. He knows that it is wrong; he is the stronger of the two; and though he is surcharged, he can *think* that he desires those cells to cease sending their irritating messages to the brain, and shortly, with practice, they will cease. He can also have the medulla close the arteries carrying blood to the generative organs,

whence, as soon as this is accomplished, the great desire will cease.

Most frequently it is the thinking of these organs of the opposite side of the battery which causes the great desire. If the wife is educated to the science of gaining health through this natural means, she can have her husband *always* loving and kind. It is true that if both sides of the human battery are depleted from any cause, this would not be so.

There are a greater number of weak, sickly women than men. Women of today firmly believe that the men are to blame for this condition; it is true that they are in many instances; but it is also true that they could not be to blame if women understood that they can draw from their husbands the amount of life-giving force that they require.

Many women will go to an osteopath doctor for treatment, and in many instances receive from him, through the kneading, the life-giving force which she might receive from her husband free, and at the same time perhaps save him from being unfaithful to her. This is not "far-fetched." The writer knows of numbers of cases of infidelity brought about by the ignorance of the wife.

It is well understood by those who have had the unlawful "close relation" with the opposite sex that, when carried too far, for one of the parties depletion begins, which means a loss of desire. The loss of desire is generally the danger point in eating, drinking, sleeping, and in fact in everything that one can do. If the desire is not back of the act, the act is never accomplished as it should be.

Men are out in the world more than women, they have greater things for which to strive, and hence they are more energetic; which means that they have greater vital force. The woman, therefore, should realize that she is generally

the weaker side of the battery, and endeavor to feel her responsibility for the deplorable condition of the marriage state.

The necessity for having the desire in the "closer relation" is that it causes the blood to flow with greater rapidity throughout the body and especially to the generative organs, which means a raised temperature if the heat is not regulated by the medulla; and generally it is not regulated to the exact normal condition, hence the pores of the entire body are relaxed sufficiently to allow the moisture to pass through them. This is the necessary condition for a complete flow from the stronger to the weaker side of the battery. In many cases this condition of desire is that which enables so many *public* women to keep such splendid health. Of course, in that kind of a life the love of money and wine, and the fright at approaching old age generally causes an excess which, in a short time, overcomes the good effect.

The generative organs are becoming the danger point of the female body. Most physicians look to them first for the cause of unknown troubles. Is it not time for women to take this matter in hand and see if those organs cannot be strengthened? It is simple; think of them to energize them, thereby having plenty of good red blood within them. When the circulation is not good, it makes an ideal breeding ground for germs.

The wife should first grasp the fact that if it is possible in the unlawful "close relation" to draw the vital force from another's body, it certainly is possible in the lawful state. The unlawful "close relation" is generally made because of desire for it. The true wife must make every endeavor to attain this state of mind.

If the wife has no desire and simply allows this relation

because of duty, she is not only destroying her health, but paving the way to lose her husband's affection, if he is a man who does not allow principle to guide him. In the handshake, under this condition, one feels the desire for a separation. When one has the desire to continue the good feeling toward another, be it male or female, he will unconsciously continue the hand connection. Why? Because the magnetic flow has not ceased.

When the lips come together in a holy or unholy kiss, if the desire for the kiss is really there and back of it, there is pleasure in it, because the desire causes the electromagnetic flow, and it is this flow which gives the pleasure.

In the "closer relation" the clitoris of the female must be distended to make a perfect contact with the male, and unless this occurs there is not a perfect flow. And this will never occur unless the blood has been forced to it because the medulla has relaxed the arteries within that organ. Ordinarily, for the medulla to act there must be a desire as an impression, passing to it from the cerebrum or elsewhere.

Between lovers there seems to be no end to the desire for each other's society because both are surcharged, and, the polarity being opposite, there is no relief until the electrons of their bodies have changed. This change cannot take place until a more perfect contact can be had other than through the hands or lips. Speaking ultimately as regards this point, no doubt that if the hands were kept moist as are the lips, in time the exchange would be sufficient to cause a falling apart.

The tender loving cells of each chaste body are sending messages to the brain that they desire to visit and make friends with those within the other body, and hence the pull for which it seems so hard to account. These messages

are not realized as messages, yet one knows full well that before marriage one is never satisfied with the true lover's privileges, that of chaste kissing and caressing.

In the "closer relation" the contact is perfect which allows the electrons to pass from one to another with greater freedom; and they do pass if the desire has been sufficient on the part of both parties to cause an opening of the pores. If the wife is filled with impressions of suffering and death on account of childbearing, who can blame her for having a feeling of repulsion for the inflow from the husband? If men had to suffer all that women do, they would be more lenient.

After the consummation, as the general condition that prevails, the spermatozoa are expelled at once; on account of long ages of inhibition by the Ego cells, the nerves of the vagina force the fluid from the body. And what is worse, the electrons do not escape from the husband to the wife, but, on the contrary, because the husband has the desire, the pores of his body are open and the electrons of the wife's body pass to it. The pores of both bodies should be opened that an exchange of electrons, both animate and inanimate, may take place, with the greater flow from the stronger side.

Before marriage the difference in potential produces a wonderful pull, and if both parties are not on guard, even when truly in love, the consummation of love will be accomplished where it was not intended, and the loss of the greatest of virtues will produce a suspicion, especially on the part of the man, that in nine cases out of ten will prevent marriage. Why the man, who should be the stronger, casts the first suspicion, is a problem easily solved when one realizes that he is a product of the animal kingdom.

Man in his primitive life satisfied his desires for the "closer relation" as often as he wished, by brute force. In later periods the female was so cheap in this respect that man saw little beauty in her form. He chiseled in marble his own form rather than hers. Statuary from ancient ruins plainly shows this.

Under this condition, the poor little girl has lost all, but the man can go forth and hold his head as high as ever. This is wrong. What is fair for the girl should be fair for the man. It is to be hoped that in time education will change this uneven condition so that man will be generous to the point of advising the little girl as a brother should advise his sister. He, being the stronger, should see the terrible results for the girl and, though he should be tempted as was St. Anthony, arouse a brotherly or fatherly feeling for her to shield her as he would his life.

The world is moving majestically toward its destiny, so that one may, with reason, hope that it will soon pass through this temporary gloomy portion of its journey.

In the marriage state the wife must understand the danger point, throw aside all fear, and take every advantage that is within her power to attain health. When women will be moderately healthy, not only the dangers of childbearing disappear because the organs will be able to meet the strain put upon them, but healthy cells will spurn the danger; then the battle is half won.

She, in her repulsion and fright, contributes no ovum, and he, in his great desires, contributes overmuch spermatozoa. To attain health she should contribute the ovum, which should mix with the spermatozoa and be absorbed through the pores of the vagina and uterus, to pass to each part of the body.

It has been stated that on account of ages of fright and

suffering, though she should contribute, the entire mass of the best cells of her own and husband's body is expelled from the vagina; then the cells of this mass die by as ruthless a hand as though they had been expelled after conception had taken place.

Throwing aside all ideas of right and wrong as regards this loss, the writer would show, scientifically, that it is murder to understandingly lose one cell of one's blood; because if it is not, then it is not murder to lose two cells, or three cells, or four cells, and so on until all is lost. If this is true, then it is murder to consciously lose one drop of this life-giving mass, composed of perhaps the best cellular life of the two bodies.

Once accept the principle laid down in this volume, namely, that the mind comes from the minds of the cells of the body, one must see the grave responsibility taken in causing this loss, and a greater one in not trying to prevent it.

The ancient kings were in the habit of looking upon their subjects in much the same manner that human beings look upon the cellular life of their bodies. They thought that they had the power, by divine right, of life and death over their subjects, and according to ancient history they surely used that power. If they wished to take one life or hundreds, they did so without an apparent thought of remorse.

If the President of the United States ordered one person destroyed to save hundreds, that would not be considered as a justification for the sacrifice. Yet when it comes to viewing the subject as connected with one's conduct in every day life, one is not willing to be reasonable and acknowledge that perhaps he has been an unconscious murderer all his life. One should look upon the loss of a

drop of blood, or spermatozoa, or ovum, with horror. If one will cultivate this horror, the loss will soon be checked.

The vagina is so constructed that it forms a deep pocket, and without the action of the nerves this loss cannot occur. With animals, generally speaking, there is no such loss. This fact alone should convince one that it is the result of mind. Once this loss is prevented and a desire cultivated for the electro-magnetic inflow, health and happiness will surely come, provided that the husband is fairly healthy and a decent man.

The loss of blood during the monthly "periods" is surely the result of wrong thinking. This blood should flow in small quantities to the uterus and there be absorbed. But because of the weakening of the nerves of the entire body through ages of misuse, the blood is flooded into the organ mentioned, whence it becomes foul. The ages of wrong desire to expel everything from the uterus and vagina have caused the nerves to respond.

Very few animals have this periodic flow; and the fact that woman after the "change of life" often becomes healthy and takes on flesh, should lend strong color to this assertion. It seems that the flow is nature's way to transport the "egg" from the ovaries to the uterus; a very small quantity of blood should accomplish this work. This blood, which really means that the red corpuscles are entrusted with the great work, can and should be taken back into the system.

It is well known that food in a liquid form can be rubbed through the pores of the skin. Frequently a life is saved through this knowledge. In many instances food has been forced into the vagina and rectum and life saved, when without this knowledge it would surely have been lost. These facts should convince one that if the cellular life of

the two bodies is forced to remain within the vagina, it will also prove a means of restoring health and preserving life.

True, one may try it and fail; but one should have at least as much patience as when learning to dance or play the violin or piano. One will spend years at school and college for the sake of the few short years during which he can make use of the knowledge acquired. Health *knowingly* attained may be attained for all time.

CHAPTER XXI

THE MARRIAGE STATE (*Concluded*)

CONDITIONS PRENATAL

After conception the spermatozoa, if retained and absorbed, will be a wonderful assistance to the mother in her great work of child-forming. During this period, if the mother is not filled with fright or afraid that she will be injured if her husband gives her the electro-magnetic force and the cellular life of his body, the "close relation" will prove of the greatest benefit to herself and child.

If there is a time during the life of a mother when she needs her husband's "assistance," it is during child-bearing. Yet many teachers believe that the husband should have no "close relation" with the wife during the entire time of pregnancy. The child, from time to time, should receive the electrons of the father's body. In this "closer relation" it will not only receive the electro-magnetic force of the father's body, which is electronic, but the protoplasmic cells within the spermatozoa, which are also electronic, those of the spermatozoa being animate electrons, and those of the electro-magnetic force inanimate electrons. Which statement, simplified, means that one kind is more intelligent than the other.

It is a well known fact that in the animal breeding, where the male only visits the female once during life, the offspring receives more of the characteristics of the mother; this has been accounted for by associations, but it is more than probable that it is on account of the body being almost

entirely erected by the "workmen" using material from the mother's body. This habit is offset in a great measure in the human animal, because the mothers frequently are weak and the fathers very forceful in sending great numbers of vigorous workmen to the task. No doubt this animal habit accounts for the greater number of women than men in the world.

To deliberately douche the vagina and uterus after a deposit is certainly a dangerous proceeding if one considers health. To be sure, if the husband is diseased, there is an excuse; but outside of the health question, one must understand that she is destroying the cells which had a hand in producing the mind which is now their destroyer. The cases would be parallel if the President of the United States should destroy certain "cells" of the United States which had a hand in placing him where he represents all the cells of the country.

The pre-natal period is one that all mothers should use as the very springtime for sowing thoughts. Thoughts are real impressions and can be sent to the little brain with wonderful ease. No child is born with perfect health, therefore healthful thoughts should always be on the "wing." If one can cure one's body of disease, why should not the mothers cure their children of organic diseases before they are born? The misery and suffering entailed upon unborn children through ignorance is beyond belief. With this principle well understood, no child can be born a cripple.

If mothers can force beautiful children into the world, they surely can prevent diseased and crippled ones. God does not order such children constructed; it is the humanity of the cellular life of the body exhibiting itself. If it were not so, the construction would be counted divine.

The fact of false pregnancy has been mentioned. This will illustrate, in a most forceful manner, the power of thoughts as connected with pre-natal conditions. If the mother's thoughts can deceive all the cells of the body, thereby causing false conception, such powerful levers should be used for the purpose of forcing beautiful, healthy, and perfectly formed children into the world without pain and sorrow. One should never allow an instrument within the vagina except for legitimate purposes; this means for operations which are absolutely necessary, and only the best surgeons should decide this point. The country should make more stringent laws to prevent frequent "examinations."

It certainly is a crime to bring children into the world when the father has the germs of "bad" diseases. If there is a way whereby children may not be born to such parents and still keep the family life from dying, it should be known. The right thing to do is to strive for the best under present conditions that cannot at the present time be avoided. A man who will marry under such conditions would do better to die than to commit such a crime; but one can readily understand that such a man would stop at nothing after marriage; therefore, what is a poor girl to do?

There should be a federal law obliging every man who intends to marry to furnish his certificate from a federal physician that he is free from the germs of certain diseases. The number who marry under malignant diseased conditions is appalling. Girls should demand the test of the blood before marrying.

If a man has high ideals, he will be willing to wait for the "safe" period if he intends the consummation. And if the wife is sensible, she will endeavor to make that period

the very happiest of their lives. If she tries, she can so deplete her husband that he will not have much desire to bother her during the "unsafe" period.

The safest period begins seventeen days after the last sign of menstruation. This period continues for about five or six days, or right up to the time of the commencement of the menstruation period again. It is true that this supposed "safe" period is not always safe. The "egg" lodges within the folds of the uterus, and with some women it is so tenacious of life that it does not die before the seventeen days are past. In such cases the uterus contracts and expands, as it always does, drawing the spermatozoa from the vagina to within itself. If one cell of this fluid comes in contact with this "egg," conception will take place. It is infrequent for a cell of the ovum to last the period mentioned. Indeed, many only count twelve days and never have trouble.

Many teachers claim that one should never have the "close relation" at other times than the few days when conception is probable. They cite this because they have observed that the female naturally has strong desires during this period. This is a good reason, and if all women could have children without such terrible suffering, and if all men were men and would or could provide for the family, this would be good advice. But again one must take the world as it is and not as it should be. Some men get married who are not fit to live, and some women do a like thing. In the name of God, is it right to continue such a line of animals?

Then the commercial conditions are such that a man will marry the best little girl in the world and mean all right, but he cannot make a living for two, much less for a half dozen. Is it right to make the state care for homeless

children? Is it right to make little boys and girls suffer and perhaps grow up criminals on account of a condition for which no one is specifically to blame? Is it right for men to be old bachelors and lovely girls to be old maids, stifling the home instinct until it dies?

What is sadder than to see an old man who has "floated" around the world until he has no love for family life? The country is filled now with "floating" girls who take a job here and there to eke out an existence which stifles all love for home life.

If a wife at any time has a natural desire for the "close relation," she can surely cultivate that desire and force it to return at will. The writers who advocate this natural desire-time only, know that it is the desire which gives health, because it causes a healthful exchange of cellular life.

One cannot say that such a rule of conduct will, under the present conditions, produce health. It will assist, but where the conception takes place and the parents feel their inability to meet the expenses, how can health come with such a worry? It is easy for those who are up in this world to think the heavenly thoughts that one in such a condition should have; but such thoughts do not ease the suffering entirely, and they will never bring the money to the door, or change the present deplorable condition.

The desire alone will not lead to health; if it could, animals would be longer lived. It is not true that virtue alone will lead one to health, because there are too many blessed men and women who lead lives of chastity and yet seem to suffer more than those who have not preserved their virtue. This is very significant.

The religious person naturally thinks more of the soul and thereby neglects the body; and consequently the body

suffers for this neglect. If a religious person will take as good care of his body as a non-religious one, that person will surely be healthier. This point would be very hard to decide if two such persons made the test covering many years, on account of the fact that neither one could account for the conditions of his ancestors.

It is nonsense to believe that having children is the sole aim of the marriage state. There is a broader view to be taken of the question,—namely, to become healthy, stay healthy, and *never* die. When that condition becomes possible, as it will, then children will not be born. Children are born merely to fill the places of those who die.

Death is being crowded more and more to the wall. The tables are turned on the “old man with the scythe.” Longevity has increased twelve years in about forty years. The danger of extinction has passed. When the time arrives for funerals to cease, as it will, children will not be born.

One of God’s laws is that nature must make demands and meet them. When demands cease, activity ceases. Hence when death shall be conquered, there will be no “want” for children. If this is not so, why should not children be born at any age? If they cease coming to the mother at the age of forty-five, why should they not cease at the age of forty, and then thirty, and then twenty, and so on until they cease to come?

The earth has to be populated, and it will be until the crowding process works automatically to prevent the coming of children to the world. This crowding will come sooner than most believe, because longevity will increase with great strides.

One may think that mind cannot prevent conception; but mind has the power to cause the muscles of the cervix

to close, thereby preventing conception. In time it *will* do so. A book could be written of the exceptional events that mind has caused. One of its many wonderful accomplishments, which is intimately connected with the present subject, that has been casually mentioned before, will suffice; that of false conception and pregnancy is referred to.

The mother has had such a strong desire for children, and had it so long, that the uterus begins to enlarge and all the attending signs are there to the extent that often the best diagnosticians are deceived. The abdomen will continue to inflate for about seven months when it suddenly subsides and the mother understands that her hopes are groundless. This condition has come to unmarried girls, but, of course, infrequently.

Many will, no doubt, have unkind thoughts when reading this last statement; but they should reserve their judgment. It is known to be a fact; and that it is possible, lends great weight to the thought that mind may become supreme in the human body. It is easy to account for the phenomenon when occurring as last stated.

Little girls are brought up to play with dolls, which causes such a love for babies that when they are old enough for the uterus to act, it endeavors to obey the wonderfully strong impressions and produce the thing for which those impressions stand. The placenta is formed and grows to the side of the uterus, and all the organs of the body outside of it receive the great news and act as if it were a truth. The breasts enlarge, and even in some cases milk gathers within them.

Napoleon might have conquered the world because he had the strong desire to do so; and he had the desire almost long enough to succeed. George Washington had the

great desire to save his country, and he succeeded against odds which seem, even now, insurmountable. One should make practical use of these illustrations by applying them to the unraveling of the married-life problem.

CHAPTER XXII

“ WIRELESS HEALING ”

To a great extent the mysteries of wireless telegraphy have been dispelled, so that the exact way in which a message is sent is well understood. A dynamo or battery generates a current of electro-magnetic force which is carried to a carbon point or brass ball, where it gathers force until it cannot be contained; at that instant it jumps across a gap to a point of least resistance provided of like material; thence it is led back to the machine or batteries.

The current is freed for an instant when passing from one point to the other, and impinging upon the elastic air produces sounds. Ordinarily, these sounds do not mean anything until they are shaped according to a prearranged code.

To be more explicit, the flow of the current is interrupted, thereby making identical interruption in the sounds; these pauses have certain meanings. These sound waves set up ether waves which pass from the point of explosion in all directions, duplicating the sounds to a nicety. The ether flows with a speed of 186,380 miles per second. It is known that electricity and light have the same speed.

At a distant point a pole is erected on which hang wires charged with electro-magnetic force. The waves set up by the explosion have a frontage of dots and dashes which are reproduced in the electric fluid of the hanging wires,

and are finally received and recorded on paper or within the brain.

It is plain that no sounds passed between the sending and receiving instruments, and that the power at the sending station is not lost but changed into a different medium, and is always slightly greater than the force of that medium, the ether wave.

In sending wireless currents to operate cars, torpedoes, or any electrical machinery, it should be understood that the power itself does not pass through the air to the machine. The ether or Hertzian waves release stored energy of a battery or dynamo or other power which operates the machines. In time, no doubt, power will be sent through the air without wires.

When one fully grasps the principles of the flow and use of the wireless waves, he will understand with the greatest of ease the principles of the following subjects as they are developed.

A human being in ordinary health is well supplied with electro-magnetic fluid. It is true that physiologists claim that the stimuli of the body is not electric, because it has been demonstrated with mechanical instruments that the velocity of the flow of this fluid is not over 200 feet per second.¹

The velocity of flow of the electric fluid is so great that earthly distances are not considered,— for such distances it is practically instantaneous; yet in sending a message to New York from San Francisco one cannot have it sent through instantly, owing to the system of relay stations in which the messages are delayed. This same principle prevails throughout the nervous system.

¹ William Hanna Thomson, “ Brain and Personality,” page 243.

An afferent nerve always ends at a centric cell, which reacts and sends the message along an efferent nerve to its destination. The delay at the centric cells account in part for the slow transmission. It may be that the neurons of the nerves pass the impression from one to the other, which would cause great tardiness on account of the scarcity of healthy nerve cells. Health will mean instantaneous messages. The stimuli must be circulated for one to think within as well as without the body; an impression is made in the fluid and it flows with the impression to the point of destination.

If one desires to send a healing impression to another from New York to China, for instance, to cure stomach trouble, the *modus operandi* is as follows: If the desire comes from another person through the medium of sound waves to the auditory reservoir, or to the visual reservoir through the medium of light waves, or to the general sensory reservoir through the sense of touch from raised letters, it passes in either case through the special departments attached to each reservoir on its way to the prefrontal area for judgment as to the advisability of making the attempt. The majority vote of this area is to try it, and consequently orders are given for the cerebellum to make the proper connections. As soon as these commanding impressions reach the throat, sounds are made to represent them and they go forth with the speed of light.

The exact impressions to make would be as follows: "I command the medulla, through its control of the vasomotor nerves, to release the arteries which they control within the stomach that more blood may flow there at once." This order will cause, if obeyed, more fighting corpuscles to congregate within the stomach as an accessory fighting squad, which will give renewed life to those

already in the fray. It will also mean greater quantities of the refuse removed, which is to the cells of the stomach exactly what it means to human beings in the outer world.

The shaped sounds representing the order given go forth as inaudible sounds which produce ether waves with the identical impressions; these greyhounds of the air pass out in all directions with a speed of 186,380 miles per second. If the distance to China is 5,000 miles, it will take $5/186$ of one second of time for the impression to reach China.

If the person who is ill desires relief, the impressions as they arrive are noted among the many that are constantly flowing, but, of course, not known consciously. In this case the auditory nerves, and perhaps all afferent nerves, vibrate to these waves of the ether, carrying the impressions to their respective reservoirs, and being different to other waves, they are considered important and at once forwarded to the prefrontal area.

The important point to the sender in this work is to receive consciously the real impression of the sick stomach. The way in which this wonderful phenomenon is made possible will be given in a subsequent chapter; when reading the same, one should call to mind that which is here recorded. Ordinarily one will find it much more difficult to think of a sick person in China than when close by.

It has been shown that frequently the cells of the body will act to impressions made within the brain departments or the nervous systems of the body regardless of their source. This is important to remember, as it will illuminate many a “dark corner” before this volume is completed. This should not seem so “far-fetched” when one remembers phenomena heretofore viewed.

Consider the hypnotic state for a moment: The patient’s reasoning departments are flushed with warm

blood, which soothes them to quiescence; orders are given for health to come by merely saying, "You are healthy," or "You have no stomach troubles," or "Your headache is gone"; all frequently with wonderful effect, because the impressions pass along the proper nerve to the sick organ, giving its cellular life renewed courage. Orders for disease as well as health could be as readily obeyed.

Consider how mysterious it seems to think of an impression, as given in this chapter, passing from New York to China and attracting attention in the brain; then think how mysterious it is that one hypnotized will obey orders even to the extent of committing ridiculous acts, and the former will have lost some of its mysticism.

When one knows that a pin dropped through the air disturbs every particle of ether in the cosmos; then considers that which has been written,—namely, that to think one must pronounce words, which must necessarily set up identical ether waves,—one should be easily convinced that there is a physical "how" of absent healing.

For instance, take the Japanese wireless station which first sent messages to the United States. Imagine a sphere filled with wireless stations set close to one another with a radius equal to the distance between the two countries; this would give it a diameter of about 10,000 miles.

This central station in Japan could communicate with each of the millions of stations within this sphere by the click of an instrument, giving an order which would start into action millions of human beings. Yet this would not be called a "boot-strap" proposition, because it is known that the dynamo at the central station must have sufficient power to project ether waves with sufficient intensity 5,000 miles, to affect sensibly the crude receiving instruments in the farthest stations. Furthermore, it is known that

sound waves and ether waves travel from their starting points outward in all directions.

Now imagine a human being standing beside the Japanese dynamo, attempting to project ether waves throughout the same space. It will seem an impossibility as far as mechanics is concerned, merely because one does not take into consideration the great intensity of impressions made in the ether by one who has practiced thinking deeply, as well as the wonderful velocity with which they can be driven without making audible sounds.

Who has ever considered the unparalleled sensitiveness of the brain to receive impressions? No receiving telegraphic instrument is comparable, in this respect, to those of the brain. There are mediums so sensitive to etheric impressions that every act of one's life is as an open book to them. The fact that they have realized the aura of the human body for many years, but were not believed until a mechanical instrument photographed them, is sufficient proof of the above statement. Many mediums are born with these sensitive instruments,—no doubt a part of the “ great design ” to bring to the attention of the race this wonderful quality awaiting development.

William Hanna Thomson says “ that we can make our own brains.”¹ When the race becomes conscious of this wonderful fact, it can have, by desire, instruments that will receive a thought message as surely as one can now receive a sound message. Terrestrial distances will be annihilated as far as mind is concerned.

When one considers the intensity of thought and the delicateness of the receiving instruments of the brain, he will not say, “ Impossible,” when told that the man beside

¹ William Hanna Thomson, “ Brain and Personality,” page 217.

the Japanese dynamo can also send a message, in an identical manner, the same distance. If the sphere of 10,000 miles surrounding him was filled with human beings side by side, each could receive the message.

For a practical illustration, think of the man at the dynamo using a megaphone to send forth a command which would enable him to give an order to another 1,000 feet away. This would mean that a sphere 2,000 feet in diameter filled with human beings, one touching the other, would receive the message. If the command ordered each one to strain his muscles to a fifty-pound pull, there would be a total strain which would almost exceed the imagination. This also is not a "boot-strap" proposition; the man only exerted a few pounds to send forth the message which liberated this enormous stored energy.

If the man at the dynamo dropped a pin, it would move all the electrons within the cosmos, and the dropping of the pin could be registered on the opposite side of the earth; that is, it is within the province of mechanics for one to make such an instrument, and for this impression to mean the energizing of every entity in existence for weal or for woe.

Every thought wave sent forth does affect each human being for good or for evil. When a person in New York thinks of one in China, the effect is always unconsciously felt. The person being an electro-magnetic battery, his "stationary charge"—if there can be such a magnetic state—is disturbed by the etheric waves "set up" by the thinking process, which changes the temperature to a higher one to some part of a degree. It may not show, because the vasomotor nervous system, controlled by the medulla, causes the heat to be instantly dissipated. This

change of temperature in itself may start a cure. The first mentioned change through friction is bound to occur though the ether waves do not bring commanding impressions to the intelligent cellular life, causing increased activity.

It is evident, therefore, that all persons within the radius of the power of the person in New York must receive the vibrations and necessarily an increased temperature.

Take the illustration of the man with the megaphone; if the great number of persons within the sphere of his power were not listening to the sounds which were radiating from him, they would produce little effect other than the heat disturbance mentioned. Those sounds might bring to them knowledge commensurate with that conveyed in this volume, and produce no effect.

The collective or Ego mind must give orders for the absorbing process; otherwise the impressions will not pass beyond the reservoirs. The same is true of the etheric impressions. If one charges his cellular life that he desires certain impressions absorbed as they flow in, he will be astonished how quickly he will gain in knowledge.

For instance, if fifty persons, of the many millions who could stand within the power of the person sending out health thoughts intended only for the person in China, had the desire and gave an express command to the cellular life within their bodies to take notice and forward all such impressions to the Ego cells, each could have received the impressions and be proportionately benefited. The others would receive only the effect of increased heat.

If one is inclined toward the deteriorating things, he must realize that he is bound to receive them in the same way, and be affected with as much ease. How important it

is, then, for the young to understand this law, that they may guard against the danger of bad impressions which are continually flowing.

The reason that one is inclined more to evil than good is because the race is emerging from the animal kingdom; hence, quite naturally, the majority of the thought-impressions are not good.

CHAPTER XXIII

SELF-HEALING OF THE BODY

Self-healing is accomplished in the manner shown for treating others. The body should be the body of law and order; any one who has studied the anatomy of the human body must admit this fact, because of the compactness, beauty, and general arrangement of the organs for harmony and effectiveness of the machine as an entity. No hand-made machine has ever approached it for economy.

If the person in New York who sent healing impressions to another in China became sick, he should use the same methods for effecting a cure. If he has not practiced thinking to gain intensity of thought or inaudible sound waves, he might effect a cure within himself and yet give another no evidence of his power even a short distance away. Practice is the one thing that increases the horsepower of the human dynamo. Intelligent work, with the full consciousness of what one is endeavoring to gain, will bring rejuvenation of the human body and finally dash death aside for all time.

If one is organically diseased, he must know the exact location of this trouble before he can do more than stop the pain resulting therefrom. The reason for this is very simple.

It has been stated that organic diseases come from the educated cells of the body inter-breeding with the inferior cells of his own or another's body, or those from an animal

body. An analogous condition is known in the outer world when a good person associates with or marries an inferior one. If the hybrid person is very low, the good mind will gradually deteriorate to a greater extent than the bad mind will be lifted, because of the greater percentage of bad impressions flowing to assist in the operation.

This is very plain, because one knows that if the pair lives in a community where all are above the average in goodness, it is not so likely to occur. Why? Because the present good sound impressions are stronger than the deteriorating ones coming through the ether.

Under the deteriorating conditions, the white corpuscles become friendly with these changed natures of the body cells, refusing to attack them. The bacteriologists say that they can be viewed, moving around among the enemies of the body, actually rubbing against them in a most friendly way. How frequently one sees this same occurrence in the outer world where a well-educated boy or girl drifts into bad company.

If one does not know the location of a serious trouble, one does not have a picture of it within the brain; therefore, the little fighters get no definite orders to fight in any particular place, and being friendly with the destructive germ cells, they do not fight.

For an illustration take a dog and his master; the dog may be very friendly with another dog, so much so that if ordered in a general way to attack him, he will refuse; yet if the master points toward or forcefully indicates what he intends, there will soon be a dog-fight.

If one knows the exact location of the trouble and has intimate knowledge of the anatomy of the organ, one can not only force the corpuscles of the organ to renewed exertions, but he can have reënforcements of white cor-

puscles or leucocytes within the organ in a very few minutes. The medulla will restrict the arteries in other less important places and release those of the diseased organ; and, as recorded, the heart not caring where it pumps the blood, it flows to the points of least resistance,—where the arteries are released.

For five years the writer has fought two organic diseases within his own body, and knows, therefore, whereof he writes. Neuritis of the heart causes a drawing feeling and a dull pain within that organ; before he had developed the “seeing quality” to the extent of knowing that he was viewing the diseased nervous system, he had the impressions of the heart in all its other parts perfectly, but did not succeed in stopping the pain. In a few hours after becoming conscious that he could see diseased nerves, he prevented the pains and began a real cure of that organ. This shows that conscious knowledge is supreme. He has had experience to prove these facts and should not be accused of writing carelessly.

It should be expected that one must attain control of the phagocytes or leucocytes of the body before one can force them into a dangerous conflict in which many are bound to lose their lives. If one expects the Infinite to give this control without practice, one is surely doomed to disappointment.

A simple demonstration which all can make will prove of interest. It is to move the ears by giving command to that effect.

The ears are organs connected to the head with muscles which ordinarily speaking have not been trained to obey impulses from the Ego cells. Yet with a very little practice one will succeed in making them move. Why did they not move at the first command? For the same reason that

a child, when first taught, does not. The ears have intelligent cells which only needed a teacher to become responsive. If the cells of the brain are intelligent, there being an inanimate machine within the ears, why does it not respond at once?

If one fails for a time to operate a healthy muscle of the body, he will have to practice it by putting it through a course of its movements before it will freely obey.

Generally speaking, an itch is a sign that bacteria are tearing away at the tissues of the body. If one feels that a sneeze is beginning, he can prevent it by giving an order quickly to the corpuscles to drive the germs from the nerve into which they are biting. Try it and be convinced.

Inasmuch as nothing can equal health in this world, one should be as ready to perfect himself in the art of attaining it by actually working for it, as in the acquisition of any occupation. When one considers that the Infinite is physical and must — because of His own laws — come to one through the physical body, how necessary it must seem to keep the inner body as pure and sweet as the outer one.

Looking at the problem from this point of view, one can realize the crime of believing that sickness has been planned to last forever. One will not struggle to drive it forever from his body if there is no hope of doing so; the race must conceive of this glorious hope. Who can believe that human beings are on earth to suffer just for the pleasure of being in heaven some day? No human being would formulate such a plan, and as the Infinite is physical,— and therefore human,— He certainly did not.

God should despise physical filth as well as mental filth. Religion teaches one that He hates sin, and why it does not teach that He hates disease is more than the writer can imagine, because each breeds the other. He spent, in the

person of Christ, much of His time destroying disease as well as sin; this shows that He hates both, because one does not destroy that which he loves. He pointed the way to overcome sin, which had to be accomplished for one's self through individual effort.

The mere fact that Christ destroyed disease at every turn is proof that He considered it a sinful state, hence it should be attacked by the same method — individual effort. But like the sinful state, one must realize it to be a sin, and, secondly, know that there is a way to prevent it through his own efforts, before it becomes a sin. Therefore, one should realize most forcefully that, like sin, disease will never be prevented through other than personal endeavor.

No one, either God or man, can cure another of sin or disease. It has been shown that of all the cures Christ made, not one was sufficiently prominent as to longevity to warrant a mention of it in any history. This is more than significant. Neither does one find in any history a record which shows that even one of His followers remained free from sin. Each should realize that he must stand upon his own foundation, and that he can make this foundation what he wills,— permanent or temporary.

Christ is taken for a model in many ways; why not view Him as a model for all of one's acts and conditions? His body was truly physical, yet it has not been shown that it was diseased. If He was sinless, He was also sickless. He died an untainted death upon the cross, and He passed from human sight without a sign of corruption about Him. He should be our model in this wonderful transition! Therefore it should be each one's aim to purify his body. *This purification will purify his mind.*

There is every hope for success.

In time to come, health will mean purity; and one who allows his body to become diseased will be looked upon as a sinful person; he will be avoided as an unclean thing and forced to dwell "amid the tombs." Tuberculosis, "the plague of the white man," will be as easily *prevented* in a few short years as a cold.

Before health could be appreciated, the race had to be taught its blessings. It had to be shown by sad experience its real worth. Now that real health is coming to the race, it will be prized. Speaking in a broad sense, if one had health, one had excessively uncontrolled passions. Each had a horizon bounded by an arrow's flight. Horses, ships, railroads, and now flying machines, have constantly enlarged that diminutive circle until, for each human being, it is as broad as the world itself.

This broadening process has enabled man to enlarge his mental horizon so that the real purpose of true health — which does not exist today — is known to make one more perfect; and the old condition of sin and disease will not continue to hold him to earth. Those conditions had no dominion over Christ; they will have none over the future man, because he will break their shackles with knowledge.

Narrow the horizon of the best of men to the old circle by placing them amid the grandest natural scenes upon the earth with no artificiality, and in fifty years of such environment, if the number is few, all will have debased themselves. The lack of soap, a shave, and hair cut, impressions from other lands and folk, will accomplish this.

This means that man cannot go back to nature and fulfill his destiny; he must press forward with his artificial world, for it is only through artifice that he can hope to reach that beautiful state where sin and sickness are not. Sick-

ness and sin will not be there only because he has consciously willed it otherwise.

The writer has consciously performed miracles upon himself and others which any one can imitate; he has increased his stature and added new "shelves" to his brain. He has made his heart go fast or slow, changed his temperature to a higher or lower degree, and shortly will be able to announce that he has cured an organic disease.

CHAPTER XXIV

MENTAL DISEASES

All that has been written so far has pertained to what is known as the physical part of man; but there are diseases of the mind — as they are called — which must be well understood to mean bodily diseases. After ages of belief that the mind is non-physical, it is a task to even write about the subject without unconsciously falling into the old groove. In the last chapter of Vol. II, "Origin of Man," by Haeckel, he writes,— "As Goethe says, matter cannot exist without spirit; neither can spirit exist without matter." From this one might as well say that only one thing exists,— matter, because we have no knowledge of spirit. The doctrine of monogenesis teaches that all has developed from one cell; modern science confirms this.

Realizing, then, the fact that the mind is physical, one must admit that something tangible is in need of repair when the mind is out of repair. How easy it is to talk in a learned manner of the mind being unbalanced, at the same time not having the faintest conception of what mind is.

How can one think of an immaterial? How can *that* be unbalanced? It is an impossibility! The reader will be asked to throw aside these thoughts and think about something which is understandable.

Whenever a mind appears to be out of order, it is always the machine that is at fault. The mind is evidenced by thoughts; and it has been plainly shown that thoughts are

real impressions in material things — electrons. The impressions are understood by physical entities of which the brain is composed, and traced to their source, lead to the Infinite.

One may say, with perfect assurance of being correct, that that which understands a thought impression is the physical Infinite dwelling in infinite space; and he must realize that infinite space is present, as well as elsewhere. This implies most forcefully that as each dwells in infinite space, each must have God within him, be he good or bad.

The author now desires to show the way to heal or permanently cure a mind disease.

The conditions of the mind have been subdivided into four great divisions,— namely, Illusion, Delusion, Hallucination, and Lucid-Intervals. Illusion means, as a medical term, the false interpretation of an impression actually received. Delusion is false judgment of objective things relative to size of objects, impressions, or their qualifications. Hallucination means a waking phantasm, or seeing that which does not exist. Lucid-Intervals mean that one is in a normal condition; that is, that his acts are similar to the majority of human beings.

For instance, a person afflicted with illusions is one who might see a dog in broad daylight and decide that it was a lion. The picture of the dog would flow to the sight reservoir of the brain correctly, providing the eyes and optic nerves were healthy, because light reflects an image as it is; therefore, the cause of the misinterpretation must have been within the brain after the impression reached the sight area. It might have been made within that area. In that area are impressions of all the objects, as sight impressions, that have been made since the beginning of the flow of light waves. In this area, as in all others of the

brain, are grouped families of cells that perform only one kind of work, with those of similar occupation in close proximity.

If the business of that area is conducted as business is handled in the outer world — and all investigations of the work of the body point that way,— the nerves connecting the lion-knowing cells and the dog-knowing cells might have become “crossed,” so that the department which had to see that the impression flowed at once to the object-knowing area unknowingly ordered an impression sent forth of a lion instead of a dog. One is frequently connected with the wrong party when ‘phoning. The cerebellum might have made the wrong connection; or the cells of the dog-knowing department might have been in trouble on account of the presence of germs, and wantonly or otherwise allowed the object-seeing cells to forward the wrong impression. There are many other ways whereby it could have occurred.

The object-seeing convolution received the impression of a lion, and having no idea that it was not correct, forwarded it to the prefrontal area, whence the picture of a lion was viewed; the cells of this area, having no means of knowing the truth or falsity of the impression, decided that it was a lion, and ordered a word which represented that animal to be sent to the special word-knowing department of Broca’s area; and this department interpreted it and forwarded the objective impression to the throat. Here it was represented by sound-waves which carried the impression back to the Ego cells, when the person for the first time was conscious of a lion. At this juncture the person made the grievous mistake, designated as Illusion, of naming to the outer world a dog a lion.

Or the Ego cells might have ordered a picture or objective impression of a lion passed to Broca’s area, and thence

to the throat. If a nerve forwards different impressions along a tract that is diseased, the impression of a dog might be changed wantonly or otherwise to that of a lion, and the results be the same.

If a change of the impression is made after the cells of the prefrontal area have cogitated upon it, anywhere along the tract of its flow, it seems probable that when the changed sounds again reach the Ego cells, the mistake would be detected and rectified.

One might hear objects and in the same way have the impressions changed before reaching the prefrontal area. It would not know of the mistake unless it had a suspicion of it. If it occurred after leaving the prefrontal area, there would be the same check as before noted.

From a similar cause the person might hear music, and instead of realizing it, think he heard the growling of some wild animal. Or one might hear the most perfect technique in musical rendition, yet from like causes firmly believe it of the poorest quality. The prefrontal area might be in trouble, in which case false impressions would be forwarded to the throat with identical results. The general sensory reservoir might be in trouble, or its impressions changed, as noted, for the other departments.

With any of these departments, if the same kind of changes are continually made, so that the body-cells acquire the habit of making the changes, if disease was originally the cause and finally cured, the cells and their descendants, having changed in nature, might continue making the same mistake during their life as a community of cells. In this case one will be adjudged insane; yet one may be perfectly rational upon every other subject.

This is very much like an organic disease, and, like it, at the present time is incurable. The fault lies in the

ignorance of the subject at the commencement of the trouble. If such a condition is treated in a general way at the beginning, by forcing the blood to the brain, it is easy to eradicate it in a very short time. But after it has become partially organic, one must know the exact location, the cause, and the way in which it can possibly be overcome; even then, at the present time it may take months or years to effect a cure. Yet there is no doubt of ultimate success if one has the grit to keep at the work.

As stated, Delusion means the excessive enlargement or depreciation of one's ideas. These ideas may come to the throat through the sight, the auditory, or the general sensory reservoirs of the brain, but be misinterpreted in a different way from that explained under the heading "Illusion." Delusion causes one to see things differently to their actuality as regards greatness and minuteness,—generally as regards greatness. For instance, one sees himself an emperor, sitting upon a throne of gold, ruling the world; or a Christ with infinite power.

Such cases illustrate forcefully the scientific statement recorded in the first part of this volume, namely, if there are too many electrons within the protoplasmic cell, the exhibition of force will be negative. Here there are too many electrons within the protoplasmic cells of the department of brain that knows self, which induces negative force or too great a self contemplation. Positive force means an outward flow of electrons, either animate, inanimate, or both; and negative force means an inward flow.

Each quality of the mind should be developed in moderation; if allowed to immoderately develop beyond one's other qualities, it becomes a disease. This means that positive force — the elimination of the electrons of the protoplasmic cells — is developed to the point of depletion, and the

instant this depletion reaches a certain stage indicated by a thermometer, the germ cells attack. An overdeveloped brain is always a diseased one.

The enlargement of ideas occurs first, possibly, in a legitimate way; for instance, one may view a wonderful machine, and without due preparation endeavor to imitate this brain product with such a driving force that the brain is weakened; or it might begin by one being unduly affected by the exhibitions of the machine and, though realizing the danger, attempting its imitation without due preparation. It has been stated that one isolated with nature will surely deteriorate; one will become bloated with electrons and exhibit excessive negative force.

No matter what the first cause of the impressions may be, generally they flow through one or all of the reservoirs mentioned. At some point, in their passage through the brain, the cells are bloated with electrons and consequently are selfish to the degree of firmly believing that the world revolves around them. They have become diseased, and the selfish quality is accentuated; they enlarge or reduce the impression which they handle. They may change an ordinarily moderate impression which has come from the environment, to many times its natural size or meaning, and forward this exaggerated picture to the prefrontal area, which, of course, will be fooled to the extent of returning it to the environment in the exaggerated state. This shows forcefully that the Ego force is not a know-all force.

Ordinarily, enlarged impressions of one's self are engendered all through the body because of the negative condition of the protoplasmic cells. These enlarged impressions flow through the channels mentioned to the prefrontal area, where the same condition prevails, and, of

course, no thought of anything wrong enters the little brains of the cogitators which produce a mind for the entity that is in keeping with their minds. The life of Napoleon is a very good illustration of this brain trouble; having such wonderfully intelligent cells all through his body that, where in another with less able cells for the execution of his enlarged ideas an asylum would have been his lifelong resting place, with him the world was thrown out of balance.

Aaron Burr, John Brown, Joseph Smith, and many others had this disease. In fact it is this quality or disease, in moderation, that builds empires; the life of Cecil Rhodes aptly illustrates this point.

The cure in such instances is a difficult matter. All the cells have a changed mind, and consequently a distorted one. They cannot see their true condition. If one is on guard for signs of immoderation in one's acts by noting the opinions of others, he may know of the danger in time and apply the method for a cure that has been laid down, with every hope for success.

If of long standing, assistance must come from the outside; in that case one must find the exact location of the trouble to know if it is entirely within the brain. If all of the protoplasmic cells of the body as well as the brain are inflated with electrons, the only way is to reduce them by actual work, and attempt to break the habit by opposite impressions firmly forced into the brain.

It is well known that one can send thought impressions to another's brain when the cells of the prefrontal area are asleep, or cause at will one's own flow to cease. It is logical, therefore, to conclude that if the cells of the prefrontal area are awake and willing, any impression, good or bad, can be forced through or checked in its flow.

Realizing the importance of this statement and knowing that all impressions have to pass through Broca's area, one will endeavor to see it as it really is, and after commanding the old inflated impressions stopped in Broca's area, send the forceful life-giving ones through that department to the throat.

If the Ego cells of the prefrontal area have become seriously affected, so that they cannot give the command, they must be ignored and Broca's area treated as if they were asleep. The writer has found this quite easy of accomplishment.

Hallucination means the sensations of things that do not exist at the present moment — a waking phantasm. If all the miseries of the world were grouped, seventy-five per cent. of them would be found under this heading.

The individuals who can see things that do not exist at the present moment can be counted by the millions; the number of those who can hear and sense things of which no one else is conscious is beyond belief. The misery caused by lost health alone from this wonderful faculty is appalling.

If it were a black plague, yellow fever, or some disease which would quickly destroy life, it would not be so deplorable; but on the contrary it affects the nerves of the body producing the various nerve diseases which may last during life, causing intense suffering every moment.

Why should one pity the dumb beasts and fail to note one's own condition? Closest friends are suffering far beyond that of the beasts, and yet, failing to realize the fact, one takes no heed thereof. The babes and small children, too, are suffering; but because one has always been with it, he minds it not.

The writer at one time had the bad habit of sickness.

Emerging from its sway, he now has full realization of its terrible destructiveness. Knowing that he is only a most ordinary mortal, he realizes fully the latent force in each which can be used to destroy for all time this most pernicious of habits.

The writer considers that if he makes plain the cause of insanity and gives the remedy, though he may never accomplish another good act, this alone will entitle him to great credit.

Light, or electro-magnetic, or ether and sound waves, all bring impressions to the brain affecting the five senses. Through the use of the flow of the electro-magnetic force, these impressions are all interpreted if needed by the cells of the prefrontal area if in working order, and, if not, by the next lower departments. .

If the smell, taste, or touch of an apple, as an impression, reaches the prefrontal area, and the sight impression of it does not come at the same time, it is interpreted by comparison with the image of one received during childhood; that is, the smell of it brings the same picture to the throat that the sight of it did during childhood, this picture being the basic impression.

Generally speaking, the first impressions of things flow to the brain as objects, and finally all things are known and represented by words; hence the word-seeing and hearing areas must have been the last to develop in the brain. If one hears the word apple, it is known by the basic impression, the objective one.

Therefore, all impressions which flow to the brain of the same thing through different channels and are represented by different codes, are made to coincide with one picture before reaching the throat to be represented by sounds;

this occurs within Broca's area. This accounts for the fact of a person knowing only, for instance, English, being able to treat a Frenchman. Objective impressions are, in general, understood.

Take the word known in English as "apple," represented by a French word meaning the same object; before the sound is uttered, audibly or inaudibly, the impression of an apple in its natural state first passes to the throat and back to the prefrontal area, accompanied by a notification of a following French impression of it; then the French impression passes to the throat and is known to mean an apple. In part, this is a repetition, but the importance of the subject demands it.

All physiologists recognize the fact that one can only know a thing by a physical impression in the brain. They admit the force of *habit* upon the cellular life of the body, and all know, if they think of it, that it holds the entities of the animal kingdom within its grasp.

To make the problem plain, again take an apple for an illustration: The light carried the impression of it to the sight area of the brain, whence it passed to the throat through the object-seeing department, the prefrontal area, and Broca's area.

One must recall the early teachings which formed the *habit* of sending the picture of an apple through this channel, as well as through the other routes of the different senses, in its circuit from environment to environment; the number of times it had to be repeated before it was pronounced correctly; and the many mistakes that were made after patient corrections by the teacher; and how, finally, it could be sent through without an error. The habit was formed for all time if the machine is kept in order. So

that constant drilling alone formed the habit of knowing the apple. It is obvious that what is true of the apple impression is true of all impressions.

Knowing a thing consciously, then, is a habit, and can be acquired only through the aid of a teacher. This shows forcefully that forming a habit is really bringing an animate thing under the control of the Newton law; matter moving a certain way will continue to move in that way unless acted upon by a stronger force.

No matter, then, by which route the impressions came,—through the auditory nerve, the optic nerve, the olfactory nerve, or the nerves which convey impressions from the fingers or tongue or throat,—all in Broca's area mean one thing, the objective impression.

It finally becomes a law that if an important impression is made in one or all of the three reservoirs, it is forwarded at once to the prefrontal area for interpretation, and finally to the throat.

Suppose, now, that an imitation was reflected to the sight area; it would be forwarded to the prefrontal area at once. This department would look at the impression, and if it were a very clever imitation, it might fool the cells therein and be passed to the throat as the real thing. Persons are misled by clever imitation every day.

This serves also to show that there are no know-all cells within the brain; and if there is a spirit there, it has no more power of discernment than if it were a physical thing. If an impression of a thing is sent forth from the reservoirs mentioned, it reaches the prefrontal area as an actuality, and as such it is passed along.

An immaterial thing cannot reflect light to the eyes; therefore, every impression within the sight area must have had an original physical object from which it was formed.

“Nothing” cannot cause an explosion; hence all the impressions within the auditory reservoir must have had their origin in matter. “Nothing” cannot be tasted, touched, or smelled, so that all impressions within the general sensory reservoirs must have had their counterpart in matter. It is conclusive that “nothing” does not exist; at least there is no evidence of its existence.

One must turn to the brain as the origin of the impressions of things which seem *not* to exist.

If one sees a ghost, one knows that it is physical. If one hears beautiful music or horrible sounds, though others who are present do not hear them, they are not mythical. If one feels, smells, or tastes things for which no one else can vouch, they are physical phenomena.

Remembering that which was said relative to the force of habit with regard to cellular life, one will understand that if the cells in any of the departments of the brain, from any cause, arrange themselves to an impression, that impression will be one which they have formed before, because they know no other; and whether that impression has really flowed to them at that moment or not, if the stimulus carries it to the prefrontal area for judgment, it will be considered a truthful impression and handled accordingly.

The impression of seeing a ghost is within the sight area, and if those cells forward that impression to the object-seeing area and thence to the prefrontal area, it is adjudged to be real, and is given to the environment as such. Or if the cells of the music-hearing department of the auditory reservoir arrange themselves to impressions which are not at the time flowing to them, generally those impressions will be from the force of habit of those which they have formed before.

If one sings from the force of habit, he always sings a

selection which he has rendered before. If the cells of the object-hearing department of the same portion of the brain, from any cause, send out impressions of objects making sounds, from the force of habit the impressions are always of familiar objects. The same is true of the word-hearing department.

Then when one comes to the general sensory portion or reservoir of the brain, habit with its iron hand holds full sway. If the cells arrange themselves to an impression of a touch, it will always be one which they had made before.

One may feel a hand upon his brow, yet those present know positively that it is not there. The cells of the general sensory reservoir, or some other congregation of cells along the route to the prefrontal area, wantonly made the impression and sent it forth as a fact; and to this area it was a fact.

Most frequently the cause of impressions being sent forth when there is no present object to cause them, is disease. When disease germs attack the cells of the brain, naturally they become excited and arrange themselves to impressions which they have made before; therefore, in all truth one frequently sees, hears, or senses things the fact of which one finds it impossible to convince others.

The cells of the generative organs of the body may send impressions to the prefrontal area through the proper department with such force that it will act to those impressions regardless of consequences.

Frequently a person with an amputated leg feels the toes itching or in pain. How can this be? The toes are gone! Probably many have been accused of insanity over this phenomenon, because it was not understood. The cells in the nerves of the stump of the limb or the general sensory reservoir arranged themselves to impressions which they

have been taught — force of habit, and the Ego cells are completely fooled.

Another way whereby one's friends may accuse him of having the disease Hallucination is through the wireless waves,— ether, light, heat, or magnetic. It has been shown that these waves are continually flowing, bringing impressions of things that are far distant.

It must be very plain to him who dwells upon this fact that a forceful impression will come to one in this manner through any or all of the reservoirs mentioned; thus impressions will pass to the prefrontal area for judgment and be adjudged as present facts. Then one's friends will look at each other, and pointing at their foreheads, utter deep sighs.

The writer has found, through the quality of seeing without the eyes, that in nearly all these instances the nerves are diseased, this making them super-sensitive.

If several persons are together and one of the number begins to hear or see things that the rest do not, he is bound to be thought light in the "top story"; yet one may have such impressions and be perfectly normal as a normal condition is considered at the present time.

It is more than probable that the Hertzian waves are caught by the sensitive nerves rather than that the cells of the reservoirs receive them first.

The similarity of the wires hanging from the poles in wireless telegraphy to the nerve wire of the body brain are so marked that one seems justified in making such an assertion. To convince one's self, view the suspension of the optic and auditory nerves, and especially those of the cerebrospinal and great sympathetic nervous systems.

To overcome Hallucination, the same methods must be employed that were laid down for the cure of Illusion and

Delusion. Probably the most important point in the cure is to endeavor to prevent the passing of obnoxious impressions through Broca's area to the throat.

In this case, as in all attempts, one should forcefully *command* the cells of the area not to pass the impressions through. These commands must be repeated thousands of times, and each time they should be very positive. Also command the cells of the thyroid gland not to make sounds to represent such impressions, and repeat, also, many times.

CHAPTER XXV

WIRELESS WAVES

Besides the diseased conditions known as Illusion, Delusion, and Hallucination, there are so many exhibitions of these phenomena that it seems a fit place to recount some of them.

Many persons far from home have realized the perfume of roses of childhood as plainly as when they were plucked in youth. This has occurred in regions of the earth where roses were never known to bloom; there are only the rational explanations already given to account for it, namely, the cells of the body or brain forming the impressions and forwarding them because of disease; or merely doing so without a reason; or, lastly, a dear friend, or mother, or sweetheart in some distant land actually receiving the impressions from the rose and thinking them wirelessly to the absent one. No matter how delicate the perfume, there are always certain sounds with which they are represented and known in the thyroid glands, so that these sounds start the etheric flow with identical impression.

The writer can diagnose any one whom he knows, though thousands of miles intervene. Knowing this, one must realize that the impressions of perfume are as easily sent and received under certain conditions.

Many husbands and lovers have had the perfume of the "dear one's" hair wafted to them over wasteless tracks of ice and snow, and stretches, seemingly without end, of

tropical forests. Is it a fancy? No! It is real as life itself.

Thousands can recount their experience when in battle or lying wounded upon the field, or suffering in some inhospitable ward, of the touch of a mother's hand and lips, or those of a nearer and dearer one. These impressions could have emanated entirely within the body, but it is most probable that they were started into life by the mother or the "dearer" one thinking they were performing these acts of love. If the mother *thought* she was placing her hands upon her son's head, it is a fact that she energized the same impression that she would have had he been present and she actually placed her hand upon his brow.

The writer knows many persons who are continually receiving impressions of grand music and faces of dear friends, beautiful flowers and sweet singing birds. They are not diseased seriously; they were born with super-sensitive nerves, which may mean — strictly speaking — disease.

The writer finds, however, that as he restores his body more and more to a healthful condition, he is capable of clearer "seeing." From this one may conclude that the results of conscious education to attain healthful results will produce a sensitiveness which cannot be equaled by diseased conditions. Yet but for disease one would never be conscious of the thought of attaining such a quality. There is divinity in disease!

The work of Blind Tom, the wonderful idiotic colored musician who died a few years ago, presents a very forceful illustration of this fact. He was born a musician, yet others who were not so born, but who were thoroughly educated in music, were more than his equal. The truth to realize is that disease is but a teacher mutely endeavoring

to force one along the right path, and the pupils are somewhat like sheep that generally desire to go the wrong way.

How often in one's dreams in "after life" one tastes the bread and butter of youth, or the jelly and fluffy biscuits one's mother used to make. One knows without scientific knowledge that something has merely reproduced those impressions.

A person, even in his waking moments, will frequently taste things which have not entered his mouth since childhood. This can occur from waves engendered within the body, or wireless waves set up by some one at a distant point thinking of them forcefully, or actually producing the impressions by eating them.

It seems almost too bad to show that laws are laws and that, like two-edged swords, they cut both ways. These wireless waves bring impressions to one which mean heaven upon earth, and they also bring impressions which often plunge one into Hades.

Why is it that one is continually beset with impure thoughts, whether he desires them or not? Is it because the cells of the generative organs are continually forcing their impressions to the prefrontal area? This is not always the cause for this deplorable condition. Pure-minded persons have the same trouble from the time they are old enough to be pure-minded until their death. The early saints were so afflicted.

It has been asserted that seventy-five per cent. of the people are impure-minded. This is not because they are growing worse each year, but rather because they are emerging from the animal kingdom and in this state are experiencing the closing hours of a fight that has occupied the attention of humanity for ages.

If this be true, and one realizes the fact that every thought goes forth in all directions unto the utmost bounds of the earth, then the explanation is at hand. If one understands this great law and believes it fully, he can easily prevent these impressions by an act of the will.

As before stated, all impressions flow through Broca's area of the brain, so that if one commands the bad impressions checked therein, or their special departments, or prevents them from being sent forth from any or all of the three reservoirs — with practice, they will not flow. This is the secret of destroying the desire for drink, tobacco, cocaine, morphine, and any bad influence of one over another.

If one will watch his thoughts for a month or so, he will note the frequency of the undesirable thoughts. One gets into the habit of throwing aside real bad thoughts, but allows the lesser ones to flow in greater number than he realizes.

If one even thinks calumny, the impression of it goes forth and may start millions of others thinking calumny. Then there are worrying thoughts; the discouraging, the gloomy, the pessimistic thoughts; all setting up like vibrations in each brain and body the world over. The ether waves are flowing with all the impressions that the world has ever known.

Yet that is not a reason for all to sense and know them consciously, any more than one must consciously see all the objects within one's range of vision.

To illustrate this point: One may be looking at a certain house and see it clearly, yet there may be thousands of others within the visual grasp of the eye, not seen or thought about. As previously shown, all impressions flow to the reservoirs of the brain, and to be known they must

be taken out by special departments. The same is true of etheric or electro-magnetic impressions.

If one is listening to a thousand voices singing — as, for instance, a singing-master — one may hear only one voice, yet he knows that all the sounds are registered within the auditory reservoirs. A bandmaster can tell at will if any one instrument-player is not rendering the work correctly.

If one feels of two or more objects at the same time, though he may consider only one of them, the touching of the others is not forgotten. They are positively known and can be recalled at will by a demand upon the proper departments if he knows the location of that department within the brain. *This is memory.* Memory is the ability to draw from these reservoirs the impressions recorded. But one may say that, inasmuch as science has demonstrated that the cells of the body die at least each year, this cannot be true. Therefore memory must come from such reservoir outside of the body.

It is the business of the adult human being to transmit to its progeny all it knows; this is known as education. Whether he wishes it or not, he cannot keep a secret; he *must* think about his secrets; and these impressions flow in all directions and can, therefore, be known by all. It is the business of each adult cell to teach its progeny all it knows.

From this fact alone it is evident that if the length of the lives of the cells of the human body is only a few months, admitting their intelligence and the fact that the Ego mind comes from their small minds, one should understand that as the mind of a person does not change to better conditions until his cellular life is educated, so must the progeny of the cells be educated for the higher life.

The great secret of a fine memory is to force the cells of the reservoirs to send forth at will what one wishes. With practice this can be accomplished. One will often desire a thing from memory and fail to get it; but when not thinking of the desire, it comes softly to the prefrontal area. The cells of the reservoirs, like all of the cells of the body, are creatures of time and must be given plenty of it in which to accomplish their tasks when they have not been educated to the work. By practice one may have almost instantly any impression he desires.

Instead of their being a great, mysterious subconscious or divine reservoir, or both, from which to draw all that one desires, there are the reservoirs mentioned, filled with all of the impressions that the world has known, and the basic impression for all it ever will know. This applies to every new born brain.

Scientific research has shown conclusively that the largest brains are not always the most intelligent ones, but this research failed to discover the reason why.

The larger everything is, with respect to basic force, the more powerful it is. Commercialism is forging its way beyond the old lines because of this fact. Governmental control, which is assuming vast proportions the world over, is an apt illustration. A thousand-foot steamship is far more economical than a hundred-foot one. A train of cars one mile long carrying commercial commodities is far more economical than one a quarter of a mile long. And moderate economy practiced always means increased power. If this is true as regard things of the outer world, it should be true of the inner one.

If one believes that a spirit operates within the brain, then there is no reason why this law should act; but if one believes that all is material, then there is no contention.

In any society it is known that the more members — if of equal intelligence — the greater the mind of that union.

Now why does the law not work out when it comes to the brain? This question is answered by saying that it is quality that counts.

If one will think of a great steamship with a careless captain or an ignorant one, he will know at once that the executive officers and crew will also be careless and ignorant; this fact guarantees that the ship will not be kept in good running order, and in the time of stress she will be more liable to shipwreck than one manned by an efficient crew. In reality the great ship will be diseased, and because of the disease it will not be of as much value to the world as a smaller vessel efficiently manned.

That which is true of a great ship is true of a large brain as compared with a small one. If the captain of the brain does not realize that he is captain of the brain and body, and that he only can keep it in working order, in times of trial it is bound to fail.

Size of brain will always count; the larger the brain, the greater will be the man, if he knows how to keep it in working order. The reason for this is that there will be more electro-magnetism within the brain and a greater number of working cells.

If one will consider these entities as they really are — real working things which one can inhibit — the principle is very plain. Finally, if one will realize that disease of the brain and body determines the quality, and therefore their capacity for world work, and remembers that the greater the body, the greater its pull electro-magnetically, according to the Newton law, the question will be settled in his mind for all time.

From the foregoing it seems perfectly rational to believe

the statement made,— namely, that the three reservoirs of a baby's brain must contain also all that the world knows or ever will know. This will explain the reason for some children being so precocious. Generally speaking, it is the special departments which have to be taught to draw from these reservoirs the impressions one desires.

When one remembers that the Great Teacher came and gave to Adam the breath of life, His blessed cells, and even made garments of skins and clothed Adam and Eve,— from this and from all other things that have been written, he should realize that, unconsciously to them, their reservoirs photographed all that was impressed within the divine brain.

This statement is according to law. They had the sensitive plates and the receiving instruments which carried impressions to them for storage; and the Great Teacher had *everything* good,— and that which seemed to be bad or indifferent,— which light, ether, electro-magnetic and heat waves could carry; and under the law these waves were bound to carry them.

If Adam and Eve had all things within their brains, then the brain of their first child must have copied all things from them; and so on with all their children. If this is not true, whence came the wonderful knowledge of the son of Professor Sidis? Is he so good that the Infinite has especially favored him? Whence came the knowledge of music exhibited by Blind Tom? Did God send it to an idiot and leave rational persons to work for years to attain it? Not at all!

It is known that children are born diseased. If a child is born with a seriously diseased brain, it cannot reason while the disease holds sway. From this we may calculate that if a child is born with a brain — say ten per cent.—

less diseased, it will, perhaps, reason to some degree; then take one with less disease, and it is sure to reason with greater clearness; and so on until a child is discovered that has scarcely any trouble in the brain; that child is a prodigy.

Following this line of reasoning relative to all human beings, one can see that the time must come — if disease is checked — when all children will be prodigies such as Professor Sidis' son is said to be. When that time arrives there will still be prodigies, but with such wonderful qualities that one hardly dare record them. And, of course, this will go on indefinitely until perfection is attained.

One does not have to strain the reasoning powers very much to be convinced of this if he calls to mind the wonderful works of the human brain of today. Think of the great astronomers and mathematicians, the chemists and physicists, and believing that Divinity does not cause the results — because they are not especially holy, — make a comparison of their brains with the brain of a child or that of a common laborer, and the query will arise: Why this great difference?

No matter how healthful a brain may be, unless the Ego mind becomes conscious of other worlds and better states, it will doubtless remain a negative force. It is self-evident that healthier brains will cause greater energy, and that this energy will produce a circuit or flow through the brain which will draw the unthought-of things from the reservoirs mentioned.

This knowledge given to the world by great men could not have come directly from the religious Creator through the air or in a spiritual or immaterial way, because too many of these great men have not known the Creator as taught by religion.

It seems more than probable that if it had come from that source, the receiver would have been chosen with greater care as to religious pureness. To say otherwise would be to say that the Creator could deliver a message to His people through improper channels.

No; the fault lies with the human being. The means for drawing the things necessary to the race at each period of its life come from the reservoirs before mentioned. Each has the ability to try and the power to succeed, regardless of good or bad qualities. This is tantamount to saying that religion has nothing to do with it.

These reservoirs contain an unaccountable number of electrons within cells, each having its own line of pictures or impressions, and each must be offered inducements for their delivery to the outer world. This causes a striving which is divine; and it is this striving, in religious as well as non-religious matters, which is, no doubt, part of the Great Design.

It is human to strive or die. If a man will not strive, he is speedily kicked into eternity. He becomes surcharged with electrons if he can get his meals and, therefore, if inactive, a center of negative force; this means that he becomes a target for positive force, good, bad, or indifferent.

The race is matter in motion, and must obey its laws or be disseminated. If it moves with too great a velocity, it will fly, under the law of centrifugal force, into bits. And, like one of its entities, if it moves too slowly, the electrons gather in too great quantities, producing negative force.

The great secret discovered is to draw the things desired from the reservoirs of the brain. If the race will cease gazing into the air for the divine reservoir, or some other

reservoir beyond the confines of the body, and realize the facts mentioned, a *beginning* will have been made.

If one desires a thing, good or bad, and thinks of the cells of these departments forcefully, in time the thing will surely come to his consciousness. It may be the best impression of the subject the world has ever known, or it may be the worst; no matter which, he will feel a buoyancy because "something" has obeyed his commands.

One should always command that the very best thoughts shall be brought forth; this means the ideal. This is the reason that the Christian Science healer has so many good results from his work. He always sees the ideal. If he, in his ignorance of laws, can receive such splendid effects, what will be the result when he understands the law and also possesses the ideal?

The fact that one may desire a bad thing and get it is proof that Divinity has nothing to do with it, unless one concedes that Divinity has something to do with evil, or that *there is no evil*.

CHAPTER XXVI

BRINGING NEW IDEAS FROM THE BRAIN

MATHEMATICS MERELY AN ASSUMPTION

Within the three reservoirs mentioned are all the basic ideas as well as the minor ones that have been launched upon the etheric flow. It should always be the first aim to get the basic ideas; the minor ones will flow with very little effort.

Within these areas are the impressions of the seven basic colors, as well as all of the tints, but to realize the tints one must first have knowledge of the basic colors.

To bring forth a basic idea from these reservoirs, a similar impression must first flow from the environment to the cells that they may be stimulated to send forth like impressions. For proof of this statement, call to mind the fact that afferent speech must be received by the brain before efferent speech can be excited. The basic idea of colors must have first flowed to the brain from the rainbow or other colorings of nature.

To show the exact way in which one may have consciousness of new ideas from the basic ones, take a triangular figure which is frequently observed in nature, especially in the cleavage of certain rocks or minerals; have, say, ten persons draw in free hand, upon surveyors' checked paper, impressions of it; measure each new angle and the length of each new side and take the average of all like sides and angles, and from these construct a new triangle. This new

triangle will be one that had never been known; therefore, it is a brand new idea, suggested by something in nature and obtained through the use of mathematics.

Thus mathematics brought forth from those reservoirs an impression which had never been viewed.

Next, one desires to know how improvement may be made upon a new idea.

The forces of nature have taught us that great things are more forceful than small things. This knowledge came as an afferent flow. For instance, a large animal can make a louder noise than a small one; a hurricane is stronger than a light wind; a child cannot send the sound of his voice as far as a man.

Therefore, if one desired to improve upon the new triangle impression, the imitative quality would suggest that a larger one be made if more noise was desired, and a smaller one if less.

We conclude from this that the new idea was drawn from the reservoir of the brain, because similar impressions flowed from the environment to the brain.

One might ask what it was that could make the suggesting connection between the larger and smaller triangles, or, in other words, why did the heavy sound cause the thought of increasing the size of the triangle for the purpose of obtaining a heavier sounding instrument?

There is only one answer, and that is that in nature such phenomena were viewed, and this viewing was an afferent flow.

A tree growing from a seed to great proportions would send impressions to the brain of connecting links between large and small things of every degree of span from the seed to the greatest tree viewed.

Then one would view in nature a tiny lump of earth and

also every degree of size to that of the greatest mountain, and from it to the many mountains, and from a high pinnacle view the earth stretching away, a still vaster body.

This shows, as regards the material mentioned, that there was no missing link which had to be supplied by a "something" which was not a material afferent flow. This shows, also, that thought cannot extend beyond material things. If one had not viewed the sidereal universe, one's impressions of greatness would be confined to that of the earth.

It is admitted by the greatest scientists that one cannot think of mind because mind is considered to be immaterial. The fact that one *can* think of mind is proof that mind *is* material.

It is self-evident that a thing which cannot be thought about is unknown to man. The individual cells of the body, which are connected with the Infinite, may think of such things, but unless they find expression in audible or inaudible sounds, they are not known to the Ego mind.

It may be inferred, therefore, that all things as impressions are, as stated, within the reservoirs mentioned, but will not be sent forth until suggestions flow to them from the environment of like things.

In Jack London's "Before Adam," the author shows how the idea of a ship may have first come to man's ancestors where he has his monkey hero ride a log. It is more than probable that subsequently a man animal found a log with its ends turned up and its center rotted out; if so, this would have brought forth the main ideas of ship construction.

A scientific fact set forth in a previous chapter will be illumed at this point, if recalled; the results of the isolation of a child from babyhood to manhood is referred to.

No doubt that the letter "a," for instance, was first suggested by such a form in nature. But in the child's isolation there will be no artificial letter or word which could reflect the impression to the child's brain; and if given both, the law of chances would never allow it to make the sounds which represent it to the human brain.

It might be well to call attention to the fact that the Great Teacher had to be present physically upon the earth before the three reservoirs could be filled with the necessary things which their counterparts in nature could draw forth.

But whence came the wonderful thing in nature which could draw forth a conception of mathematics?

There had to be two real objects in the world for the light to reflect before human beings could decide that when the light reflected two objects to the cells of their brains, there were two objects in the outer world. It was an arbitrary decision, because it is known now that one cannot say with truth that upon viewing two objects there are only two objects there under that appearance.

Man could just as well have decided that two objects viewed were four objects and obtained the same results, as it is only a matter of a name at the best. And the peculiar fact about it is that the truth would not have been violated to any greater degree than it is by saying that one object added to one object equals two objects; no two objects are or ever will be equal.

It has been shown that an object can be subdivided until the basic element or object can be found; and that from an analogous line of reasoning the electron will be subdivided and its constituents will also be subdivided, and so on to the Infinite. From this one can readily understand that he cannot even say with truth that a collection of objects equals any other collection.

Who has ever counted the electrons of which an object is composed? And if they could be counted, who would be able to count the still smaller objects of which they are builded?

If one makes a mark upon a blackboard, naming it, it is impossible to make another one equal it. If one makes a sound, and thinks of it as one, he cannot cause its equal to go forth. One cannot make two yardsticks the same length, nor can two fluid measures be constructed with equal cubical contents.

So it is plain that mathematics rests upon an assumed foundation; yet it is positive. But it has a *reality* for a foundation. The fact is that one can only say with truth that One equals One, and that *there is no thing equal to this One*.

CHAPTER XXVII

GOOD AND EVIL

GOODNESS MAY BE BAD AND BADNESS GOOD SOURCE OF GOOD AND EVIL

Want is the mainspring of all improvements. But the law of chances, no doubt, must be given the credit primarily for bringing forth from the areas mentioned this wonderful impression.

We find a counterpart in nature at every turn. If we observe the newly fledged birds, we see and note their strivings to leave home and fly away, though death lurks for them in a thousand forms. We observe them striving for something — it may be a mate and material for a home, or it may be food for self and family.

The suggestions which these desires cause pass to all things in turn. One has noticed the vine reaching upward at the roots of the giant oak, and watched it from day to day climb higher; this also suggested a want for something. This want may have been a desire for more sunlight, or merely the search for food and more perfect raiment.

In a material sense it may be said that want, traced to its very beginning, is the desire for food, and that primarily this want comes from within instead of without. During pregnancy there is no desire for food within the child until the food is first forced to it from the environment through the mother's body; the forcing process of the mother's heart causes the desire for food. And what is true of the

child is true of all offspring of the animal kingdom, from the moneron to the greatest human being. In a like manner the desire for food was forced into the moneron by the sun.

Take a fly which has become inactive from cold: Has it a desire for food? When the electrons of the sun strike it after their long journey, telling it to awaken, it obeys; and lo, the want is there. The same is true of a human being whose activity has ceased from cold. Unless a warmer temperature carries to him the want for food, he will not have the desire again.

Frogs have been found frozen for thousands of years, and heat brought to them desire for food. If a human being knew this great secret, he also could sleep for thousands of years without decomposition setting in.

For a human being to reach the earth's moon he must pass through a space of absolute zero, and inasmuch as this is now the nearest new country for exploration, to reach it he must discover the secret of the frozen frog; this discovery will enable him to withstand the intervening cold.

If gold had never been brought to the consciousness and one accidentally stumbled upon a piece of quartz with particles of gold exposed, it would be examined because of its brightness. Again the sun must be given the credit for this great want. It caused the shine.

With the human being the law of chances must have acted before the law of mathematics. To show this, before a stream of water was spanned with an artificial bridge, some object had to reflect to and bring forth such ideas from the brain. No doubt this object was a tree which the wind had blown across a stream; the law of chances brought a human being to view it, and when the time was

ripe, man, from whose brain the ideas of the first natural bridge had drawn similar ideas, knew how to construct a bridge.

These new ideas force one to be more convinced than ever that the thinking process is a "Round Robin" affair in every way it may be viewed.

In perspective vistas we note the three areas of the brain mentioned filled with all ideas or impressions, and the earth, the sea, and sky carrying their counterparts or vice versa; and we know that there is a continuous flow as light, ether, or electric waves back and forth between these poles. We know, also, that, under the law of electro-magnetic flow, there must be a difference in these poles in pressure, or quantity, or polarity.

Undoubtedly many will object to the statement previously made that the impressions within the three reservoirs were photographed on the physical brain of Adam by the brain of the Great Teacher. They will say that the in-harmony which certainly comes from these reservoirs could not have been within that divine brain.

No one with sound judgment will deny that there is a supreme conscious or unconscious creative Force. One may name this force God, or the Creator, or the Great Teacher, or the Infinite, or Divinity, or Nature; it makes no difference. Admitting this infinite Force, one must admit that it is the author of all things.

Why beat around the bush by throwing aside this one supreme fact? Instead of making excuses for the Infinite by insinuating that the devil or evil made itself, we should think that there may be another explanation which will do away with this stigma upon the name of the Infinite.

It is self-evident that if there is a devil, or a bad force, in the world, the Infinite is the author of it. And as He

could not authorize evil, it is self-evident that there is no evil in the world; the force which is named evil only seems to be that, because one thinks incorrectly. This way of looking at the subject honors the Infinite, while the old way dishonors Him.

To illustrate the fact that there is no evil: The Bible says that if one wills perfection, one must sell all that he possesses and give it to the poor, etc. Imagine a small city filled with poor people, and a very rich man — worth, say, one thousand millions of dollars — taking this advice or command to heart. If there were one thousand persons in the city, each would receive one million dollars. Naturally each would leave his occupation and take up a life of pleasure. If all were religious previous to the gift, very soon thereafter all, in some degree, would have become “backsliders.”

It is taught that if one knows his Creator and then forgets Him, he is eligible to hades; this one charitable action has made this place of torment prominent to one thousand persons. The action was an evil one, as evil is understood, but the actor was not a devil or even evil-minded. The fault lay in the fact that he saw incorrectly. It may be that all who commit evil are bothered with the same apparent defect.

Again, one may pray and pray to the Infinite until he becomes unbalanced; then commit murder because another does not pray to Him in the same manner. Millions have lost their lives from this cause. Was it a crime? Thousands have been put to death for committing this seeming crime by those who thought it a crime. *There was no crime or evil, because all saw incorrectly.*

The fact that the Bible states God clothed Adam and Eve with garments made from skins, has been mentioned.

Before those garments could have been made, the Infinite had to kill the animals; but before He killed them, He had to plan the way in which He would perform the act of killing. Here was premeditation before killing, and that by the Infinite. Why did He not make clothes from plaited grasses? Today human beings are quite successful in that art.

Is it any wonder that Adam and Eve had the impression of killing within the reservoirs of their brains? When one considers the fact that the Infinite made garments for them implies that they were unable to do so for themselves and that, consequently, the Infinite must have dwelt with them (perhaps for years), it should be understood that their brains copied literally all that was within His own. *He was their Great Teacher.*

Is it any wonder that the first child of that most blessed union committed murder? It shows that the Mendel law was in force then as well as now. Whence did Cain receive the impression of killing if he did not receive it from his father and mother? Whence did they receive the impression? They had viewed the Creator killing animals, and, of course, had the picture of such acts within their reservoirs.

There is only one other explanation to be had, but it will not change the situation. Rather will it prove conclusively that which has been recorded, namely, that Adam was of the animal kingdom.

In tracing the animal kingdom to the moneron, it gradually becomes smaller and smaller until — like the dwellers of the protoplasmic cell — it disappears beyond the ken of the human mind into the mysterious realms of minuteness.

We must conclude that want came from the sun, and

that the sun received its life from still greater suns, and so on to the Infinite. This infinite Force knows evil and planned it, if it exists. The Infinite made the world, with its objects, which induce the flow of impressions of killing from the reservoirs of the brain; therefore, the deduction is logical.

If, basically considered, killing is wrong, then one must stop eating if he wishes not to commit wrong. All organic matter is builded by intelligent cells, so that to eat a vegetable is really destroying life. Even in drinking liquids of any kind, murder is committed.

Time was when killing human beings for theft was not wrong. Why? Because human beings decided the issue.

In those times, perhaps one human being made the decision; but today the majority of minds decides who shall be killed. So that, to reason analogously, the time will come when any act which is now considered wrong may be decided to mean the opposite. When that time arrives — and it is arriving continually — it will be said in all truth that evil is not an evil.

Often one hears the expression, "Right is right and wrong is wrong," as though it were an unalterable law; yet no expression is farther from the truth. Time has everything to do with the question of right and wrong.

Consider the wrong acts committed in childhood after, say, forty years have passed. Were they wrong acts? We see clearly now, that they were not. The child was taught that the act was wrong; he believed it and really felt it.

If the wrong act was stealing apples, and the one viewing the act after forty years decided it was no wrong, then immediately committed the act, he would feel that a sin was committed.

The world is changing continually for the better; so again view the act of apple-stealing during manhood after a lapse of a hundred years, and the same thing will be said of previous acts. This will go on until perfection is attained. At that time we shall realize fully that at no period, from the moneron to the present, was there a wrong act committed, simply because we did not understand.

The reason for this great change is that each year we are more capable of mental survey and intellectual examination.

If there were no supposed evil, one could not realize the Infinite. The conclusion follows that He instituted the belief, and that, therefore, it must be good.

As viewed from the Infinite's position, there will never be a time in the history of the human race — until it reaches perfection — when it will not be in a state of childhood. Think of the uncivilized races which must be brought to the present standard of civilization! When they shall have attained this, those who now have it will be just as far ahead of them as they are now. So there will always be something for which to strive. Life will never be commonplace or stagnant.

CHAPTER XXVIII

SEEING WITHOUT THE EYES

The method of seeing without the eyes will be disclosed in the present chapter; this will enable one to tell if the brain or body is diseased. With this knowledge he may know, beyond peradventure, whence came many evil impressions.

Knowing the location of the different departments, one will be able to tell instantly if he is diseased; and, if so, it will be plain to him that the impressions which seem to come from the environment have their origin within the diseased brain. Diseased brains rarely have good qualities.

On the other hand, if the brain is fairly healthy, one will know when he senses things which his friends tell him are not within their vision, that the ether waves are bringing them from distant places, and that he is not insane because his friends think him so.

If the brain is diseased, one will force the blood to the exact spot; and if on the road to an asylum, he will face about and conclude that that is for those who are really insane, because they will not learn the lessons of the ages.

Each can overcome his "brainstorms" if the attack is made in time. A trouble of the brain is no more dangerous than that of any principal organ of the body, except, of course, the loss of reason; if the cells of the prefrontal area cannot cogitate upon subjects coming before them, or those departments next in power, of necessity one must have a

physician or healer. If one has brain trouble, it must be recognized and treated, just as a sore is consciously cleaned and overcome on the outer side of the body. If a sore appears on the outer surface, one immediately begins the attack, while on the inner side, through ignorance, no action is taken.

Seeing without the eyes seems to be an impossibility, yet we know from observation that it is a fact. There is scarcely a person grown to manhood who has not had evidence of this great truth.

Astrology, clairvoyancy, fortune-telling, palmistry, spiritualism, etc., all should convince us that back of each phenomenon lies a wonderful truth which, when fully understood, will send the world along its upward trend with leaps and bounds.

The writer has shown in a previous book that seeing without the eyes is a physical work; but the exact details were not given in "Discoveries Which Make Mental Therapeutics and the Transmission of Mental Communications an Exact Science," because they were not positively known. Now, however, they can be given with every assurance of truth.

The principle was laid down in that volume that the human machine is like unto a dynamo in that it is electro-magnetic, having poles and electro-magnetic flow which gives the exhibition of life.

It is positively known that a small machine cannot be made to give off as much electro-magnetic force as a large one under similar circumstances and conditions. This is true of the human machine.

To increase the power of a dynamo it must be run faster; and there is a limit to this speed and to the capacity for storage of electric corpuscles within its inanimate mat-

ter. The same is true of the human dynamo. To become more powerful it must be energized more and more.

In the present volume it has been shown that the thinking process forces the electric corpuscles from the poles of the protoplasmic cells, and that this thinking process is first caused by one or more of the forces of "directivity."

The outward flow, with its impressions, sets up the electric or etheric flow which radiates in all directions with identical impressions. These impressions are reproduced in all brains within the radius of the power of the sender, and also produce a greater degree of heat within the bodies by stirring the electro-magnetic force.

The wonderful quality of seeing without the eyes comes to one who has attained consciousness that it is possible and has forced his body to become a stronger dynamo by thinking with greater concentration.

One becomes more proficient with practice in any work. There seems to be no limit to his attainments; this means that the earth may become his immediate field of action — so far as dynamic power is concerned — from any definite point upon its surface.

It is known that the "setting up" of a very light current or wave of electricity does not, upon its release to free flight, give an exhibition of light; it is probable that the reason for this is the inferior machines with which the human being is equipped for perceiving its vibrations. But when a sufficiently strong current is released, light is understood to exist. This shows the entire secret of seeing without the eyes, because with the brain and nerves all vibrations can be known.

One must become sufficiently strong in sending out a current to produce light, and when it contacts with an object

at even the present stage of education of the brain and nerves, it may be known. Lightning is not viewed when light currents of electricity flow; yet it is known that such currents are striking all objects every instant of time, thereby producing light waves. When the current becomes sufficiently strong, lightning is known.

When this force becomes sufficiently strong, it must flow whence it came, to the earth; but always there is a transference of like force to the atmosphere. Of course the greater the flow to the earth, the greater the return.

This is true of our thinking force. The rebound, or return flow, brings to the brain impressions of all things within the range of its power.

To repeat: One with very little force may have such a sensitive brain that more power will seem to have been sent forth than could possibly emanate from such a weak body. The sensitive brain and nerves account for the light waves sent forth by their exceptional ability to receive.

Sound echoes will illustrate the fact of the rebound of ether waves very well indeed, because an ether or electro-magnetic wave is always a duplicate of a sound wave. Each thought, no matter whether uttered audibly or inaudibly, being merely shaped sound, is duplicated in a similar manner.

But while sound travels at the rate of 1100 feet per second, light, ether, heat and electro-magnetic waves travel 186,380 *miles* per second. These waves are continually rebounding from each object which they strike, bringing to one all impressions of that object.

If one has noticed how quickly sound waves bring back his words, he will understand with force the wonderful rapidity of the return of the etheric impressions. They

not only bring back the new impressions of the objects on which they impinge, but return those which they carried forth.

If the reader will continue the two subjects, that of healing at a distance and the present one, the impression will come that the same force or means for this intercommunication is used in each case, the difference being in pressure or strength of flow of current, or the delicateness of the machine — the brain — for sending and receiving ether waves. The latter phenomenon requires the greater strength or more delicate machine.

It would be well, therefore, if not perfectly understood, to turn back to the chapters covering the former subject.

In 1911, the photographing of the human aura was accomplished with the full knowledge that it is a work of physical photography. "Sensitives" have viewed the aura for ages and considered it spiritual phenomenon. But in former times the scientists believed that their statements as to this work were the results of unbalanced minds.

This wonderful feat was accomplished by the invention of screens which intercept the coarser rays of light; it shows forcefully the wonderful sensitiveness of the brain to material impressions.

All animals and plants produce light because of the action of the two forces "activity" and "directivity." By recognition of these forces and the knowledge of their many uses, the human animal is necessarily bound to make greater and still greater exhibitions in wielding their resultant force, the physical power whereby commercialism is possible.

Viewing the human body with its uncountable electrons, each energized with the infinite Force, how can one be incredulous?

Two negative electrons of the body placed two-fifths of an inch apart repel each other with a force equal to 435 lbs. Therefore, when one considers the infinite number of such entities within the body, trained to obey a central power — the mind,— there should be no cause for wonder if an invisible light is projected by cellular life of the brain around the earth.

It must be remembered that light is separable from heat or that it can be produced without the presence of heat as it is ordinarily understood. Therefore, the cells may not of necessity be fused to set up such powerful light waves.

Invisible light waves are more plentiful than visible ones. The cells of the reservoirs or the special departments mentioned have not been taught to note the impressions which flow into them other than through the regular channels, and of certain lengths. Those connected with the eye only, take note of wave-lengths between one thirty-three-thousandth and one sixty-three-thousandth part of an inch. It might be comparable with one going into and becoming used to the great noise of a five hundred stamp quartz mill. The cells of the brain have to be taught not to forward impressions or sounds of the dropping stamps, and when so educated one will not hear the continuous thunder roll.

For one to understand the use of the invisible rays of light, he must be taught consciousness of such impressions and to make the direct attempt to have them forwarded to the prefrontal area. It seems beyond belief that the great scientists have not thought of this before. They discovered the flow of these waves and they found out that photographs can be taken as well by the invisible as the visible light waves. Therefore, the great secret to discuss

—after due credit has been given to those blessed men who made the discovery of this flow—is how to become cognizant that one can really see these impressions without use of the eyes.

The writer is teaching an eleven-year-old boy this work, and the results are surprising. He spent three months having the boy draw, in a general way, the anatomy of the organs of the body so that he could recall at once their locations and general appearance. He spent with the boy about one-half hour each day during that time at this preliminary work. He did not even let the youngster know his ultimate intention. He simply explained at the end of the time how he could see without his eyes open, and at once the boy could tell accurately where the body was being attacked in force by the germs.

The mechanical dynamo is constructed so that its “wire pipes,” in which the electric fluid is forced to flow, are carried back and forth along the shaft of the armature; the object in this is to provide means whereby this fluid, which has weight, may be acted upon by centrifugal force which will cause it to fly off through the circuit provided.

One can readily understand that if it were water in the wires, when it was forced out, unless water flowed in to take its place, a vacuum would be formed.

The return wires bring the fluid back to the stationary poles of the machine, which continually destroys the vacuum by keeping a full supply in conjunction with that which is received from the ground or air or both.

Now, a human dynamo is similar in its operations. It must have a circuit and it must have vacuum and it must have physical power to drive it.

Food traced to its source leads one to the Infinite. The application of food to the body causes the infinite number

of protoplasmic cells to shrink and expand, producing vacuum; and the circuit is as long as the world itself; it is known under the names afferent and efferent flow.

Thinking means an exhibition of inward and outward flow of electrons which is really effective work, positive force, only in so far as moderation is exercised. Therefore, when thinking, one is really producing vacuum which mechanically and naturally forces the inflow. By this process, when the electrons or collections of electrons are forced from the body, others must take their place.

It is not *really* known that light is not composed of live things which convey the intelligence from one to the other, being explained as waves of ether. If this be true — and it seems very plausible — then *when one thinks*, his real live messengers pass to all spaces with his innermost thoughts as impressions within their little brains. Edgar Lucien Larkin says that electrons are the builders of all things; that they are mind, etc., and that nothing exists but electrons. Professor Larkin is in touch with the scientific world, therefore should represent the general trend of the most advanced scientific thought.

This principle,—namely, the transmission of diseases without contact,—has been proven to be scientific for certain distances; and the touching upon it at this particular time is intended to be the first stone of the foundation for the explanation of the last phenomena under discussion, namely, Spiritism.

The writer has applied for a patent upon the needle previously mentioned which he has named Vital Force Indicator. If a person is greatly depleted, it will not move; if one is very healthy, it will swing around the glass jar in which it is hung with considerable speed. With experience one can tell almost instantly the strength of a per-

son's vitality. This needle shows beyond the shadow of a doubt the etheric or electro-magnetic flow to and from the hand. One might say it is the heat of the hand which penetrates the jar; but this cannot be true, because it frequently has inflow and outflow during a short space of time when the temperature of the room is far below that of the hand.

It is hung with a spider web to the top of a glass jar with walls about one quarter of an inch in thickness. The needle is made of pith. It is single-ended, about two inches long and fastened at one end to the spider-web about three inches above a small weight which when left free just balances the needle in a right-angle position to the web. The object of this curious suspension is to enable one to know which way the current is moving.

To illustrate: If a wooden needle is suspended to a post in a right-angle position so that it can move freely around the post when driven perpendicularly into the bottom of a moving stream of water with the needle below its surface, it will be forced by the current to point down stream. The glass jar in which the needle is hung is four and one quarter inches in diameter and about eight inches high. It sets upon a face plate of iron, through which is a small opening controlled by a stopcock. The air was pumped out until a vacuum gauge showed $27\frac{1}{2}$ inches, and as the spring weakened it increased to about 29.

If a fire is started within the fireplace, it will point to the grate in a very few minutes. If the sun shines warmly within the window when there is no fire in the grate, it will swing to the window. This shows that it is not heat that moves it, because it swings against the current of heat.

The artificial heat of the room has little effect upon the vacuum within the jar. The vacuum gauge needle follows

the changes of the barometer as regards atmospheric pressure.

Local heat and cold does not explain this variation of pressure within the jar and gauge, because on some of the warm days the vacuum was one-half inch greater.

It has been frequently noticed that if one who could force the needle through 270 degrees in a few minutes of time, made the attempt when a person was present whose vitality was exceedingly low, the needle would not move. This led to the discovery that a devitalized person is of lower pressure than that of the jar. And it led to a still greater discovery, namely, the proof of the fact that there is a continuous flow of electro-magnetic force between persons.

To work the needle, place the points of the fingers — with the hand parallel with the needle — on the needle point side, holding the hand gently against the jar. The electro-magnetic flow will begin to turn the needle at once if one is reasonably healthy and no one of lower vital pressure is near.

If the flow is outward at the points of the fingers, it is always inward at the base of the hand, and vice versa; this shows that there must be a neutral point at the palm of the hand. This was discovered by the needle frequently losing its momentum when moving outward opposite a point half way between the tips of the fingers and the base of the hand; frequently the needle slowly passed this neutral point, and moved with an increasing speed around toward the center or neutral point of the hand. When the needle moved toward the fingers, it never passed this neutral point.

When the needle is hung in a sealed jar filled with air, it is much more sensitive. Any fairly healthy person can

move it by simply gazing at it with the head several feet away. Under this condition it acts, at times, with as great speed as when the hands are in contact with the jar.

This shows that at times one sends a force from the eyes as well as receiving a force into them. Not only do the eyes act as points of in and out flow, but the body in all its parts; for instance, the cheek will cause the needle to move as described above. This not only shows that which has been known for years and only recently proven,—namely, that the body emits light continuously,—but that a force is continuously passing into the body.

With this needle the writer has made similar experiments with an operator at a distance of 126 miles. This is not positive proof that some other force, not known, did not cause the movement; but when one remembers the experiments recorded in a former book, that of changing, by thinking, a thermometer at a distance of the same number of miles, and that of healing from a greater distance, he should give the tests due credit.

The Bible states that if you cast your bread upon the waters it shall return one hundred fold. This is literally true with respect to this thinking process.

If good wave impressions are sent forth, they in turn cause their kind within all brains, because only the cells educated to goodness take notice of such waves to forward them to the prefrontal area; they are real physical pictures, and this second production causes them to flow back to the brain. And of course if one thinks bad things, a similar phenomena occurs.

To put it in everyday language, one's physical environment is what his thoughts make it, because under law he gravitates to or makes it. Is it not true that one who allows himself to think unworthy thoughts gradually be-

comes more and more imbued with them? The same is true of good thoughts.

Generally speaking, it is those who think along certain lines that make the great inventions pertaining to that craft. Why? Because they draw like thoughts from all brains, and thus induce a like increased flow from their own reservoirs.

We can believe now the statement made that within all brains are all impressions which have been given to the world. The channel through which all this knowledge comes has been shown, and of necessity one must believe those statements.

If all that has been written upon this subject be true, it is obvious that one's most secret thoughts are impersonal. One can readily understand this by remembering that inaudible thinking is identical with audible thinking; and as one cannot speak aloud if he has listeners without the thoughts being known if they so desire, it is perfectly plain that the same is true of inaudible thinking.

Of course, ordinarily all impressions within the three reservoirs will not be known unless brought forth. To bring them forth is the great task set for the race to accomplish.

Speaking theoretically, every thought impression passes on and on forever. What wonder, then, that persons with super-sensitive brains receive impressions of languages which they have not known and visions of things which they have not seen? All impressions of sound, taste, touch, and smell must go on as long as there is a difference in pressure.

The wild winds sighing through the treetops of the Himalayas; the roaring of the cataracts of the Andes; the falling of the rocks before the crowding glaciers; all

are sending forth sounds that will bound and rebound as long as the cosmos exists.

Is it beyond belief, then, that many persons who have the delicate instrument with which to catch these impressions become exalted beyond their seeming station in life?

On the other hand, the babble of impure sounds issuing from the underworld of great cities must flow, affecting all brains that are not guarded from such attacks.

Little children often become frightened seemingly from no cause whatever. Who knows that they — with their sensitive brains — do not hear all the terrible sounds which the wild beasts of the earth are sending forth? Or, when lulled to sleep suddenly, who knows that the roar of oceans does not lend its charms?

Is this beyond reason?

Well, go into a great wireless station and listen to the flow of messages, remembering that they are those only of certain vibrations; if all impressions could enter and be understood, the condition would be somewhat analogous.

As the wireless machine can be made to receive messages of certain vibrations, so can the human machine. The reservoirs of the brain may be compared to the wires hanging from the poles; these receive all vibrations, but the operator takes from them only those that he desires.

The special departments of the brain should be under the control of the Ego cells and allowed to send only such impressions as are desired. This can be accomplished.

In the human machine, if one is conscious of his power, lies the ability to check the flow of any or all distasteful impressions. The Ego cells seem to be free agents when taught right and wrong. *They have ability to think beforehand of that which they desire from the reservoirs, and with practice there is no failure in obtaining it.*

If one thinks in the morning of some unworthy thought which he desires to overcome, he can do so by giving command to that effect to the proper special department through which it flows. With practice it will not bother him that day — perhaps not for many days; and it may bother him no more.

If one wills it and works for it, the resultant force of the prefrontal area — the mind — can be complete master of the ship which it is trying to sail, with such poor results, over life's boundless ocean.

No other on earth or in heaven will give it this mastery free of labor. It can say to its underlings, "Come here" or "Go there," and be obeyed. It can be king of kings and lord of lords if it wills it. It can sit upon its throne — knowledge of the powers within its grasp — within the limits of any country and know by actually "seeing" all that is going on within the confines of the earth.

Ether or electro-magnetic waves penetrate all known substances; therefore, the skull, or the eyelids, or the flesh offer no appreciable resistance to their impingement upon the nerves which lead to the reservoirs.

CHAPTER XXIX

SEEING WITH THE EYES

Thought waves cannot exceed the speed of light, because light is the medium for their conveyance.

If this be so, one may ask how it is that he can think of a star in the southern heavens, and the next instant dwell upon the beauties of another star billions of miles to the north?

No matter how distant a star may be, it must be seen as it was at the instant the light left it as its own production, or impinged upon it and rebounded toward the earth. It may have been thousands of years on the journey and finally reached an eye and made its imprint within the sight area of a brain, when, being a prominent impression, it was forwarded to the prefrontal area and thence to the throat; at the instant the sound representing the star reached the prefrontal area through the ears, *it was first realized*.

At once, by a turn of the head, one may view a star billions of miles away in an opposite direction; the light bearing the impression of this star passed through the same channels, and upon reaching the prefrontal area it is recognized. Both impressions were understood within the prefrontal area; but when the second one came, he pondered deeply over the problem, considering it a wonderful thing for thoughts to travel billions of miles in that short space of time.

But we can readily understand that he viewed both stars within the prefrontal area and nowhere else. The physical entities of this area viewed the two impressions, which were in close proximity because cells that know similar impressions are always near to each other; therefore one's impression or thoughts of them may have traveled only a small fraction of an inch or foot.

To make an illustration: When an astronomer views two stars with the reflector, it is an identical case of seeing billions of miles. One knows that the astronomer sees the stars on the sensitive plate within his machine, and that the reflector did not send its thoughts from one star to the other.

It is a fact, then, that no man ever saw an object outside of his own brain; the beautiful flowers, the majestic mountains, the great works of man,— all are viewed within one's own machine. No man ever saw his dear father or mother in the environment, or viewed his loved one in the outer world.

If one receives odors from the salten sea or sweet perfume from tropical forests when miles distant, he does not think that he "smells" the distance between the two objects or that he sends a "something" to each one; and he knows that he realizes consciously a touch of an object only within his brain.

Theoretically speaking, ether waves are sent by thinking to the most distant stars; but considering the speed of light, we must surely understand that a wave sent forth today to bring desired impressions may not return during one's lifetime.

In a recent periodical one of the great scientists asked this question: "How does one send thoughts billions of

miles from one planet to another?" He answered his question by saying that it was a deep mystery. He also concluded that, as thoughts are sent through illimitable space, they must be speedier than light.

CHAPTER XXX

THE PURPOSE OF LIFE

Repetition very often is necessary to force a point prominently within the brain. The writer, therefore, will make no excuses when he considers that repetition will further his cause.

Life is motion, or rest, or their resultant force, or their all, whether conscious or unconscious. Therefore, when it is realized that every movement or exhibition of life sets up ether waves, we must know that all knowledge is for use, whether the purposes are good or bad. Is not a specific libertine just as successful in his endeavors as a specific saint?

It behooves one to speedily become conscious of these wonderful laws if he desires to avoid or use them.

Man must become conscious that death can have no hold upon him if he wills otherwise.

A piece of copper in the most distant wilds of China is a beehive of life or motion. This motion is constantly setting up ether waves which reach the most distant brain. There are many persons who are paying their money to have one apparently gifted with the quality of seeing without the eyes tell them where they may find a good mine.

Remembering the statement made and proven, that we cannot think of a thing that does not have physical existence, we must know that this fact has a true foundation.

The sunlight, the moonlight, the starlight, and all of

the invisible rays of light are sending impressions of all things to each brain. Whether we will see these things or not depends upon our knowledge of the subject and our ability — through consciously practicing the work — to bring them to the prefrontal area from the reservoirs.

Other things being equal, if a man's brain is out of repair, he cannot hope to succeed as well as one who has a more perfect machine. When we start out to attain this great quality, we must remember that it will come more speedily through the energizing of a great desire for it; to energize self, one must reason out and see forcefully the necessity for the quality in which that self wishes to become proficient. One must have an unconquerable desire to avoid the filth of disease, to avoid it; likewise, he must avoid the crime of death.

Stop and consider the way in which animals have developed the wonderful sense of smell. In their case it was extreme hunger that made the cells of the olfactory nerves so proficient in receiving these delicate impressions. Is it not plain that their prefrontal areas had the desire first and then gave orders for the constant activity of those nerves?

With children this is not necessary, because their brains are so sensitive to impressions that they can be taught without the great desire; but adults, generally speaking, must cultivate the desire.

The great purpose back of this work at the present time is to show that one may reasonably hope to "see" his organs, in detail or collectivity, at any instant that he desires, just as he can view the outside of his person. This, no doubt, is the greatest blessing to which the race is heir at the present time.

The reason why a man becomes diseased within his body

so much easier than on the outer surface, is that he attacks the disease on the outside, when he views it, at once, with a great desire to overcome it; but the diseases within the body may not be known, and if known, there is no sure remedy.

Outside of accidents, the writer has never known of a death that was not traceable to disease. A post-mortem examination can always locate it.

With this seeing quality one may know its location instantly, and through the knowledge given in this volume can positively avert death for all time. So that the only problem remaining to be solved is the attainment of pure happiness each day as it arrives.

The writer has conceived the idea that perhaps one will have no especial reason for leaving the earth at all if it can be changed from a place of torment to a heaven. Mind can be supreme; therefore, if it desires to make this change, it can do so.

Will it not be a great pleasure to remain upon the earth to help make it what it is destined to be — heaven?

Think of the goodness of the Infinite in having provided a way whereby a man may become master of his body-machine; not only that, he may have the control and use of the powers of the cosmos for pleasure and for profit.

Remember that if Paradise is not possible, it could never have been thought about. If earthly Utopia is not possible, it, also, could never have been expressed with thought impressions. Can one hope to attain this great quality after having passed the high point of present life? Yes, beyond the shadow of a doubt! The only limit is the degree of desire which one can create within his brain.

If there is a reason for failure at any time of life, it will be from the fact that on account of germs destroying

vital parts of the body-machines, one will be unable to create the necessary desire.

The writer was forty-five years old before he could see without the eyes. Not having a consciousness of such work, he brought the consciousness of it from the reservoirs of his brain *unknowingly* by simply making the endeavor to become an expert healer.

If this is believed, what cannot one hope to accomplish knowingly through the assistance of a teacher?

The writer has had sufficient experience now to assert again to the public the full truth of these phenomena. Since the issue of his last book he has diagnosed hundreds of cases near and far away, without one failure. Not only this; he has taught a number of boys of eight years and older to do the work. From this he can catch a glimpse of heaven upon earth.

It is not heaven at this moment, because of disease. No one is even moderately healthy. Christ was a healthy man. He had this quality in a superlative degree.

The author knows a blind man who can go where he wishes in a crowded city; he can "see" the color of a street-car and board the one in which he desires to travel. His eyes are gone. When asked how he could see without his eyes, he replied that he knew by intuition. He told at once the color of the writer's hair, complexion, and eyes. If Helen Keller knew of this latent quality, she would astonish the world within a few years.

The blind man claimed that he knew where to go through the use of the quality known as intuition. But what is this quality? It is seeing without the eyes, but not knowing the fact.

The blind man was asked if he did not receive a picture of the object which he knew about, and he replied "of

course." Yet he did not realize that it was seeing without the eyes.

Think of the thousands of blind persons in the world, and realize that here is a vaster country to conquer than that which Columbus first viewed when sighting the New World. The battle is half won when we realize fully that it is among the possibilities.

A simple way in which to make a start toward attaining this quality is to place the booted foot in front of one's eyes and gaze upon it, first with the intention of seeing the outside; and then have the desire to see the toes as they look with the covering off. Very soon the picture of the white toes will appear.

But one will say that is imagination; not so! *There is no such quality as imagination.*

When one sees a thing, back of it somewhere there must be a reality. It is true that that reality may be another picture or a combination of pictures, and one may see it and be fooled. But when he remembers that which has been proven, that light waves — visible and invisible — are continually flowing with the impressions of all things, one will readily understand that if the desire is for the very latest impression of the toes, the cells of the proper departments of the brain will forward only that which he wishes.

Would it not be a curious state of affairs if the manager of a great business requested or commanded his chief clerk to place upon his desk the latest papers relative to an important matter and the clerk brought papers yellow with age and having no connection with the subject?

Each mind can be supreme if it will, and have its orders obeyed implicitly if the orders are for the general good of the entity; and for a time it can have them obeyed even

though it means death to millions of the entities of the community which it should control with the thought of what is best for the majority.

One may look at the foot and not see it at all, inside or outside, because one is calling for other impressions, or allowing them to flow to the prefrontal area. If one is viewing the foot and allowing thoughts of his "dear one" to take first place within the area mentioned, he will not even see the shoe leather. This is called distraction.

One should be conscious of the subject in hand, and have only one set of pictures flowing the same instant. The practice to attain this ability will make one forceful in projecting sound and ether waves.

The moment that one begins to think of the foot, he knows that the waves go forth, striking the foot as well as all other objects, rebounding to the brain with its image in all its parts as it was at the instant of contact. If he has knowledge of the minutest part of the foot, he may see that part as well as the outside of it.

Then again, the cells of the foot are more or less energetic at all times; hence from these explosions ether waves will flow as long as the energy lasts which produces them; and what is true of the cells of the foot is true of all the organs of the body.

These are scientific facts, and should be considered seriously instead of lightly read and forgotten.

The only doubt which can reasonably come to the brain is of the sensitiveness of the receiving cells; but this has been touched upon sufficiently to convince any one that the brain is really a super-sensitive machine.

Therefore, instead of thinking that the picture of the toes is an imaginative one, believe firmly that it is real and

the foundation for the attainment of this wonderful quality will have been laid.

After energizing this belief, commence the forcing of pictures through the prefrontal area so that when one is viewing the back of another's head the nose can be seen.

At first, try to see only the outline and thickness of the member; do not be discouraged if success does not come at once. Sooner or later it will come, and then the progress will be more rapid. After this practice has brought success, try to see the color of the hair and eyes.

One can readily learn to see the features of a person behind his back or view what is going on within a house which is closed to the ordinary outside view.

But the sensible thing to do is to turn this knowledge to useful account by diagnosing one's body with the end in view of preventing disease when it is easy to do so, thereby driving "the old man with the scythe" back whence he came — to the land of ignorance and contentment. Then heaven will be earned and appreciated upon earth.

CHAPTER XXXI

VIEWING THE BODY WITHIN AND WITHOUT VIEWING THE OUTSIDE OF THE BODY AND THE DIS- EASES OF THE ORGANS WITHIN IT

At the present time one cannot hope to see a separate germ cell within the body, but ultimately this will be possible; it is only a matter of education. The working cells have to be taught many things, and one cannot expect to teach them without paying the price — labor — for such a blessing. Although one cannot see a separate germ cell, it is no reason for the belief that many, massed, cannot be viewed.

A single horseman passing over a mountain at the right distance from the observer cannot be seen; yet if there were thousands moving together over its surface, he would get the impression of this greater body. The reason for this is that the smaller object does not reflect a sufficiently large impression to make it prominent within the brain. This means that enough electrons do not reach the brain to make the intelligence important.

KNOWLEDGE PRODUCES ACTIVITY, AND IGNORANCE PREVENTS IT.

ACTIVITY GENERATES BOTH HEAT AND LIGHT; THEREFORE, ONE MAY CONCLUDE THAT AS GERMS ARE SO IGNORANT, THEY CONSTANTLY ENDEAVOR TO DESTROY THE BODY,—THEREBY PREVENTING THE GENERATION OF HEAT AND LIGHT. WHEREVER FOUND, ACCORDING TO THEIR NUM-

BERS EN MASSE, ONE WILL FIND LESS HEAT AND LIGHT THAN WHERE THEY ARE NOT CONGREGATED. HENCE, IN VIEWING THE INTERIOR OF THE BODY WHERE THE COLLECTIONS OF GERMS ARE THE GREATEST, FROM THAT POINT EMANATES THE LEAST LIGHT; OR, OPPOSITELY SPOKEN, ONE SEES THE DEEPEST SHADOWS, MEANING DIFFERENT VIBRATIONS.

IN MOST CASES ONE DESIRES A HOT WATER BAG NEAR A COLLECTION OF GERM CELLS. THIS DENOTES AN ABSENCE OF HEAT AT THAT POINT AND PROVES THE STATEMENT MADE ABOVE.

To diagnose, therefore, is simply to see the shadow, or the absence of light, which the germs cause; and then it is only a matter of experience to judge the condition of the organ by the density of the shadows.

If the germs in a short space of time should collect upon or within an organ thickly, one without experience would be apt to judge it badly diseased; with knowledge of the work, he would wait a few days, and after forcing the blood into the organ by thinking of it — which means phagocytes in greater number at the danger point — the shadows would be dispelled, because activity would begin.

In the outer world it is the ignorant human beings who prevent activity. If they congregate in a certain locality, progress ceases in proportion to their number as compared with intelligent members of the community. If they are scattered or dispelled, the intelligent ones continue their work, which produces light, joy, and happiness.

With this quality how could one become tubercular? That dread disease would be stamped out of existence in five years if each could grasp this great principle. And not only that, but all diseases would disappear.

All the wonderful new discoveries for the cure of diseases are but makeshifts or temporary reliefs; even though

they do prevent one disease, another more or less severe appears. The real cure can come only through a process of education with its individual application at the right instant.

If the writer was placed within an iron tank with walls of any thickness and given air to breathe, he could correctly diagnose a person on the outside. His thinking apparatus would set up the ether waves which would readily pass through the iron walls and impinge upon the minutest part of the body being diagnosed, and, rebounding through the tank walls, bring the impressions of the body to the brain within.

If the father of a family were at the bottom of the ocean within a submarine boat, he could know at each instant of time if his family were well; if they were sick, he could assist them to health.

CHAPTER XXXII

SEEING IN DREAMS AND THE HYPNOTIC STATE

By many persons so much credence is given dreams that where they seem to foretell disaster, one is bound to be affected thereby. It has been shown that worry or fright, to the minutest degree, causes a falling of the temperature of the body. Hence dreams, if believed and of a frightful nature, are disease breeders.

The body is a beehive of industry; night and day the work goes on. In the daytime the prefrontal area should view all impressions, and when one begins to dream foolish things, say, "Stop"; but in the nighttime these departments are at rest, and the special departments forward to the throat, for expression through Broca's area, that which they desire. After expression by sound these impressions pass to the sleeping Ego cells. In the morning they are viewed with pleasure, or pain, or indifference.

With reason in abeyance — the Ego cells asleep — any organ of the body, through its regular channels to the brain, can send messages which would not be entertained for a moment were the reasoning cells active.

Then again, the conglomeration of impressions which are continually flowing may affect the brain as the wandering winds affect an æolian harp.

All dreams, good or bad, may be easily prevented. An order can be given before retiring for "something," cells

that are on the night shift, to awaken one at a certain time. Commanding these cells to prevent dreams makes the work simple and easy.

Before going to sleep, command that all dream-impressions shall cease to flow through the special departments of the brain mentioned,—namely, that of the auditory reservoir, the music, object, and word-hearing special departments; that of the visual reservoir, the object and word-seeing departments; and that of the general sensory reservoir, which, its special departments not being positively known, think of as a reservoir through which the undesirable impressions shall not pass.

With practice one will always receive the desired results if the body is decently healthy. If it is diseased in certain parts, it is very hard to prevent restless dreams.

The reservoirs of the brain contain impressions of all things; therefore, if impressions are drawn promiscuously from them, the result will be somewhat analogous to one having the basic colors upon a palette, and, without reason and knowledge, indiscriminately splashing them upon the canvas.

Of course one can have pleasant dreams as easily as he can prevent undesirable ones. Try it and be convinced.

It is true that at times one will dream that which is of great importance. A father or mother may be dying upon the opposite side of the globe, and their son in a dream be made cognizant of the fact. If the son is asleep when the wireless wave arrives, bringing the last forceful thoughts of a dying parent, it leaves the imprint, as an important impression, within the proper reservoir. In the morning, if not before, this impression is forwarded to the prefrontal area and thence to the throat. Or if it is a very important matter, the Ego cells may be awakened by it at once.

Generally speaking, it is unsafe to take notice of dreams. The principle of hypnotic healing would seem to be outside of the scope of the present subject; but when traced to its real meaning, it is accountable principally to the quality of seeing without the eyes, although hypnotists may not realize it. To force a person into that condition, it is necessary for one to be not only able to heal, but to "see." In its simplicity it is merely inducing sleep to the Ego cells, and leaving the motor areas awake without an overseeing department to control them.

Sleep is induced by the stirring of the electro-magnetic forces which produce more heat — loss of electrons — thereby lulling the cellular life of the prefrontal area to rest. This means the beginning of the state named death, because one cannot sleep or die without loss to some degree of his electrons.

Hypnotic influence in most cases is injurious, and should not be used except in cases of emergency. Even with a child one should not attempt to cure it at any time other than when awake. The reason for this assertion is that one should force the reasoning cells to undertake this work and not to become passive. A habit acquired under this influence, with the best intentions in the world, may never be broken.

The cellular life of young girls can be educated to hypnotic suggestions for healing purposes, and in later life it may work their ruin. The passive habit with girls is one that should be dreaded above all others. It leads one to drink and the "dead line." It leads one to a dependency which stunts the growth in all the attainments which are elevating the world to its highest destiny.

Reason should be cultivated above all other qualities, for by it alone can man reach his heaven upon earth.

God has never taken care of people who did not use their reason, and He never will. Why? Because, if He does, that which comes to children whose parents supply all their wants, will surely come to them. Here, again, is proof that evil — or that which seems to be evil — is an actual necessity.

Obstacles always seem to be evil, yet they are the greatest blessings. When children are forced to the battle of life through poverty, or sickness, or death of their parents, the evil seems to be real; yet considering the world as an entity, its greatest blessings have come from such boys and girls grown to manhood and womanhood.

Reason and passiveness cannot dwell under the same roof; they are as opposite as day and night. Those who allow themselves to become passive to the extent of employing a physician or healer, or one to tell them of their real condition within, after having a knowledge of their latent qualities, will surely pass to the "scrap-heap" where they belong.

As each will have to make himself pure if he becomes pure, so will each have to make himself healthful if he wishes to attain that beautiful condition.

The country named heaven is around and about each person, and within his grasp; but it devolves upon each to make the struggle to attain it. Others may teach the rudiments which will assist in the great struggle, but no one may carry another, not even his adorable wife or child, to this beautiful land.

One must not be passive in religion, but reasonable in its use, not allowing it to sweep through the galleries of the brain to carry one's feet from their sure foundation. Passiveness allows this condition, and back of it, in too many instances, lies the cause — hypnosis.

Whether one realizes it or not, the principle of hypnosis is the sum and substance of seeing without the eyes.

In business, or war, or love, the winner is he who can "see" most forcefully conditions as they exist at the turning point. In business, if one can "see" when the other mind is at the turning point, the goods are sold. If one can "see" the other's impressions, and with great force project his impressions into his brain, if unaware of this quality, the battle is won.

How many times book agents sell their wares, and after the battle purchasers exclaim, "Why did I buy those books?" In these instances it was the unconscious quality of the "victim" seeing within his brain, without the eyes, the impressions that the book agent desired.

CHAPTER XXXIII

DEATH NOT A NECESSITY

With this quality of seeing developed as it will be in time, the past and present and future will be as an open book. Religion, or the facts for which it stands, will be visible to the votaries of this science, because it will slowly dispel the mists of ages and God's pure sunlight will fall upon those who have the courage to run the race. Is this too ideal?

The writer was busy at the present work one day when the long distance telephone bell rang, with the request from a stranger in another city for a diagnosis. The writer saw the trouble at once by the deep shadows which the germ cells cast. He saw the color of the eyes and hair, and the shape of the nose and face correctly, because in a few days the photo came, proving the fact.

How could he know some one whom he had not met? Very simple indeed is the explanation. If the stranger could have been viewed by actually seeing that distance it would be no mystery.

In the case in hand the party was alone at the telephone; therefore his wireless impression came *prominently* to the writer's brain.

A lady requested that her mother, who was several thousands of miles away, be diagnosed. The writer found that she was paralyzed on the right side; he had no means of knowing the lady other than through the daughter who was present.

The writer received a letter from a stranger in a distant town relative to treatment for an erring husband. He saw the features of the pair plainly, one thin and the other round. In a few days this was confirmed by the arrival of a picture.

Two pupils, one of eleven years of age, the other a young man of fifteen, both saw the same features correctly.

How could one know the parties whom he had not viewed? In this particular case it could have come in three ways: Through a party whom the writer had met and who had casually mentioned the work to the lady making the request; through the letter itself; and through the wireless way.

One can place a piece of glass in the transmitter of a telephone in the place of the steel diaphragm, and obtain very good results. This shows that even glass will take wave impressions; hence how much more impressionable must be the molecules of writing paper.

Upon viewing the letter, the light, both visible and invisible waves, reflected the image to his brain. Besides the husband's features, which she had reflected to the paper while writing of him, only her own was there to be viewed. One could not miss them!

Since writing this last sentence the writer was called over the telephone to diagnose a lady in Kansas City. The person making the request was about three miles distant. In about five minutes the writer saw that the tricuspid valves seemed to be gone, with both the right auricle and ventricle as black as night. He 'phoned that she seemed to be dead, or very low. *She was dead and buried*; the funeral had taken place three days before.

Here is an important point to note: The writer had not met the party making the request since news of the death

had been telegraphed, hence there was no way by which it could have been received except "wirelessly" from Kansas City, or the party three miles away, or by 'phone.

One instance alone would not convince a person of the truth of these phenomena, but hundreds of cases should do so.

When we remember that the human race is correlated — that is, that one knows some one, who knows another one, who knows still others, and so on until there is a continuous channel for impressions to flow to one from the most distant people, we should admit the physical possibilities of this system. Upon consideration of the universal flow of the etheric or electro-magnetic force, one has but to make an impression prominent, when it will be known apart from all that are flowing.

For instance, if one were speaking to a crowd of persons, numbering several thousands, one could say to them, "I have a message for T. J. Thomas, who is short and thick, with black hair, and a mole upon the right shoulder blade; if such a man is present, let him elevate himself above the crowd." This would make him prominent, so that he could be recognized, though never viewed before. This, in part, may be the way of recognizing impressions by "wireless." There is a more perfect explanation to be given of this phenomena in another chapter.

The statement has been made in the present work several times that all knowledge is universal. If this is not true, the world could not have gained in knowledge.

Admitting that a new thought can be drawn from one's reservoirs and improved upon in the manner shown, this fact alone should convince a person that the statement is scientifically correct.

From the beginning to the present time thoughts have

been improved upon, hence, reasoning analogously, we must conclude that in time the Infinite condition — perfection — will be reached.

The present writer knew a member of the British Society for Psychical Research who made a scientific test to prove or disprove the alleged fact that "spirits" could give one all knowledge sought. A "sensitive"—whom he had not met—came to him at a certain time and recounted from boyhood the principal events of his life. She recounted his personal traits, the clothes he wore at certain events, and traced his wanderings to the present moment, even to the name of the street-car in which he traveled to the room where the "sitting" was held.

This seemed to show, to this member of the British Society, that the "spirits" were certainly all-knowing and willing to assist this lady to make a living.

But another might ask, "Why is this so? Why should this lady's know-all spirit friends exceed the kindness of other's know-all friends?" Few are so friendless that they have no kind spirits hovering around, yet few can turn them to useful account. If the spiritistic theory is not true, then the writer's contention is correct.

The writer has turned this wonderful force to more useful account than telling about one's "old home" and fortunes, and locating hidden mines.

Such persons as the "sensitive" mentioned are merely the natural product of the Infinite who serve the purpose of receiving from another's brain the impressions which are constantly flowing, and without reason make them prominent to the investigating mind. They are like the "natural bridge" or the first "log ship" in their ultimate results.

The "sensitive" unconsciously "sees," and gives the

impressions to the world; when the world is convinced, the *reasoning* mind comes along and asks the question, "Why?" Such minds do not stop with questions. They probe with a firm desire to answer the question; and sooner or later the secret is laid bare. All classes of phenomena serve a similar purpose!

Christ's healings were the beginning of the present Christian Science and New Thought movements. His ascension without bodily deterioration has started a train of thoughts issuing from the brain of human beings that will never cease until the secret is known. His secret, also, of passing through walls and raising the dead shall be known in due time.

Let the reader dwell for a moment upon the fact that he, too, can avoid bodily corruption by beginning at the present moment the work that shall broaden his horizon to such vastness that the mind trembles with joy or fear that it may or may not be.

Personal endeavor is the key which will unlock the secret of the ages, namely, that physical death is not a necessity.

All diseases under this system are easily cured if taken in time. *Old age is a disease*; therefore, it must be taken in time.

CHAPTER XXXIV

PROPHESYING

The "Gift of Prophecy" is another quality which may seem foreign to the present subject, but is intimately interwoven with it. In its simplest form, it is planning, with carefulness or carelessness, for joy or sorrow.

Each thought which issues from the throat as a sound impression is a plan for others to use according to their needs or desires. Hence, when a man opens his mouth to prophesy, he is performing a greater work than an unconscious brain can realize.

No one, well balanced, would think of making impure pictures and casting them upon the "four winds," yet he will unhesitatingly think them, thereby sending his own deliberate work into each brain.

Prophesying is fore-planning, and fore-planning is foreseeing; foreseeing is the drawing of new combinations of impressions from the reservoirs; therefore, foreseeing events is either causing them or receiving their impressions after their causation by another physical being or thing, and producing them.

As to this latter statement,—one may plan an event, say a robbery, and a "sensitive," receiving the impression, at once foretells it as her own creation. A robbery may be planned, and this "wireless" plan be carried out to a nicety, as to detail, by another. The "sensitive" is honest in the work, because lacking knowledge of the phenomena.

When one thinks disease for another, as has been shown, he is liable to have the disease; the party thinking it is in grave danger also. This is prophesying in a most dangerous way.

We should be careful to presage as much good for the world as is possible, to offset its opposite floating around as wireless-wave impressions.

The Bible says that man shall give account for his very thoughts; and when one considers that thoughts go on forever, he can readily understand the necessity for such an edict.

The Bible also says that woe shall come unto those who give scandal to the little ones. Understanding the etheric flow and having knowledge of the super-sensitiveness of the undeveloped brain, the need for extreme carefulness in thinking is readily understood.

We might question the wisdom of the Infinite in giving children sensitive brains and weak wills; but to follow this idea we shall be led again to a teacher who knows both sides of the great problem, good and bad — and *perhaps there is no bad side.*

Some there be, bold enough to criticise the Infinite for not abiding with His people, teaching and fore-warning them of both good and bad. The thought comes — and thoughts must have reality back of them — that possibly He is here in human disguise, doing that very thing. The Master once said, “I was in prison and you came to Me.” It is evident that if He is within a bad person in prison, He certainly dwells within good people on the outside.

If we consider for a moment, we shall “see” that each person in the world, from the beginning, has been given the two sides to consider, with knowledge commensurate with his environment to enable him to decide aright, al-

though that "right" may be wrong in the sight of another.

The force of "activity" is always stronger than the combined forces of "directivity" if we follow honestly our teachings.

If one wishes to arise at a certain hour of the night, he can give an order to that effect; if he obeys the call, be it too early, after a few nights he will be awakened at the desired minute. The cells on night duty have to be coached until they know what is desired. If, however, the call is neglected, very soon there will be no notifications to arise. This has been mentioned in connection with a former subject.

It has been shown that the progeny of the very cells of God are within each human being; and because of this fact, if one does not heed the whisperings of this force of "activity," like the calls to arise, they will soon cease and the ignorant animal cells will have the field more and more to themselves.

No one was ever so ignorant that the good cells did not frequently send their protestations to the prefrontal area against allowing the ignorant cells to control. But if the majority of the cells of one's body are ignorant, the good cells will keep up their protestations with little avail.

To summarize: When we think, audibly or inaudibly, we "set up" sound waves,—these "set up" ether waves which carry the identical impressions in all directions with the speed of light. These waves rebound from all objects, bringing back to the brain their impressions.

To diagnose disease under this principle: We must remember that where germ cells congregate there is, in proportion to their number, less heat and light emitted; hence one catches the shadows with the return flow. A knowl-

edge of the shadows means a knowledge of disease; and if there were no waves sent forth by the diagnostician, the light emitted by the organ itself would bring the picture.

CHAPTER XXXV

THE PHENOMENA OF SPIRITUALISM

The explanation of the force back of the phenomena of moving tables, planchettes, ouija boards, and automatic arms should evoke great interest; but if one can go further and give a scientific explanation of the intelligence exhibited by these animate and inanimate objects, the interest should change to astonishment.

To see an arm move intelligently, and apparently conscious of its acts, its fingers holding a pencil to the paper without cognizance, certainly is a wonderful phenomena; but to see a table or planchette answer questions in an intelligent manner, through the use of a code, by rapping or writing, is amazing.

Very few persons who have read along scientific lines in connection with spiritualistic phenomena will doubt they are real exhibitions; they are too well authenticated for one to be skeptical. Therefore, the writer does not feel called upon to prove that the exhibitions of the phenomena are not "fakes." He has no desire to disprove the religious belief of others because, though it may be false, if it seems true—to those who believe it—it is really better than the truest. He desires to show facts; and if one sees the facts and still clings to one's religion after it has been proven false, then it is of little use to him.

These phenomena, because of their intelligence and intimate connection with the human being, have more to do with its ill-health than the public can be made to believe

at the present time. But if a start toward an end is never made, it will never be reached. No matter, therefore, how discouraging the present outcome, the public must be made acquainted with its grave danger.

To be conservative, it is probable that more than seventy-five per cent. of the population of the earth believe that departed spirits can and do come back and have intimate connections with the affairs of men.

Many persons invest these so-called spirits with "know-all" propensities, and allow them to regulate almost their every movement. They believe that spirits are the source and the power of the exhibitions mentioned; therefore, it is useless to investigate.

It does seem foolish to attempt to investigate a something that is really no thing, or has no materiality. If it were allowed that a spirit force is a material force, then one might hope, in time, to unravel the mystery. But where it is pre-decided that this is not the case, there is no hope of the problem's solution.

For the sake of change, and believing that a false hope is better than no hope at all, the writer assumes that a spirit must have substance, because, if otherwise, it could never have been thought about, as to think one must receive light waves from the object of his thoughts. There is no getting away from this fact; therefore, we might as well admit it and press forward.

Once admitted, the different viewpoint soon presents a marvelous picture, namely, a material God, a human God, a personal God, and one whom all can love without stretching reason to its breaking point. As soon as one believes that all is material, instead of losing faith in the Infinite, additions thereto at once commence.

When the crowd of immaterial spirits has been disbanded

for material ones, floating in fields surrounding each living thing, held to it by attraction under the forms of electronic life, then a real beginning of the solution of this most momentous problem will have been made.

If the problem be viewed in a sane way, by making a record of the successes and failures of the work of those who claim to operate under spiritistic rule, we shall find in the majority of instances that there are more failures than successes.

If the instances relate to future subjects, the majority of failures will be large; and if to subjects which are already known, the majority of failures will not be so large.

This statement presupposes that the medium through which the knowledge comes is a true "sensitive," who will not operate schemes and machines by which to obtain money from the public.

The exposition of this physical force which seems to come from another world will surely lay bare the power by which astrologers, palmists, fortune-tellers, trance-mediums, clairaudients, etc., operate. Generally speaking, they do not know by what power they make their exhibitions, consequently they are not to blame for using a power which seems to come from the hand of a munificent and personal, loving Creator.

It is easy to believe that God loves oneself better than any one else; this egotism appears especially prominent in the work of all religious people.

It is true that in some ways He is kinder to a Christian than a non-Christian people. No one can deny that Christian nations have more of the general comforts of life than the non-Christian ones. All can, however, deny that Christian persons are less diseased than non-Christian persons.

One might ask to be shown the reason for the connection which exists between the general comforts of life, the dollar and for what it stands, and religion; and the lack of recognition of the fact that applied religion is frequently the cause of disease because it discourages a complete study of the mind and its functions and encourages against a complete study of the soul. To be more concise, why should religion enable one to make money through physical means and not cure the body and mind of its ills by using the physical?

The peculiar thing about it all is that, notwithstanding the fact that religious people are favored by being the most advanced people of the earth, it is not the religious persons, generally speaking, who are in the lead in this advancement. This is not as it should be, but the explanation of this condition will give excuse for apparent digression.

A people must have an ideal and a high one. The Christian people have that, and the very highest.

But the deeply religious persons of this people allow their Ideal to stunt their real growth, because they fall into the belief that their Ideal will attend to all their wants, thus relieving themselves of the necessity for striving. Such belief was the result of a lack of knowledge as to whence came the fruits of the earth. Man's ancestors were pilferers, not producers. They were as persons finding a country where bounteous nature provides well for all the necessities of life, being stunted in every way thereby.

The non-religious person of this people is unconsciously a thief and a robber; he receives the idealistic impressions as his own creation, and in his cold-blooded way proceeds to investigate the Ideal and all its connections very much

as the Jew is said to have done when climbing the "Golden Stair," by making an acid test of the gold. They desire to know who God is, while very religious persons think Him too holy to investigate.

The real religious people who believe in spirits hovering around are blinded by their faith, and hence have not made progress toward the Ideal of their hearts. They, however, desire credit for bringing the subject to the attention of the "thief" and "robber," such as the author must be according to his own words. This is accorded them.

CHAPTER XXXVI

NO RELIGIOUS PROOF OF SPIRITS' RETURN

If spirits can come back, there must be a law governing their movements. No one of sound mind believes for a moment that they are all-powerful.

Since it cannot be shown that the Infinite has ever broken a law or set it aside, it is plainly a hopeless case to try to prove that a human being can do so. We must consider, therefore, that if the phenomenon is real — that is, not an hallucination — it is the result of law.

From the beginning of conscious knowledge to the present time, of all the phenomena that have been witnessed and finally explained, not one phenomena has given evidence of a broken law. Therefore, one may reason logically that such will always be the case. Consider, then, when viewing a moving table with or without human contact, a planchette or ouija-board, or an arm without brain control, that all are the result of law. One can be positively sure of this, and more,— that both the cause and effect are physical.

If law is the cause of these phenomena, and the spiritists cannot prove the existence of an immaterial thing, a fair judge should decide in favor of the lawful side.

Take, for instance, the moving table with human contact; it has never been shown that matter can be moved by an immaterial thing. Now view a table moving intelli-

gently under human contact, and imagine something within it without levers, blocks and falls, even a separate foundation from which to push and pull, lifting this weight up and down. No law has been formulated whereby spirits perform this wonderful work.

The writer will show that there exists a law which will explain this phenomenon in every detail, as well as *most* of the phenomenon grouped under the present subject. By reasoning analogously *all* can be explained.

Before proceeding to give actual or scientific proof that there is a force which emanates from the body of the human animal that can be made to duplicate every exhibition of spiritistic phenomena, the writer will give religious proofs that are convincing that spirits cannot come back.

It is true that the Bible gives many instances which seem to prove that spirits can and do come back, but it is because at that time there was no inkling of the law of transmission of thought waves, or their flow through the brain.

For instance, the laying on of hands: At that time little idea of electro-magnetism was known; therefore, to express the results in terms that would satisfy, the word spirit and kindred terms were used. There was no proof that an immaterial thing existed then, any more than now; and as the force which flowed from the hands could not be seen, though the results were felt, it was termed a spiritual force. And the term spirit at that time was a synonym for an immaterial.

Today it is known that many unseen material forces flow and produce sensations, but it is not known that a spiritual or immaterial one flows; hence one should have more faith in the material side of the belief.

To give a religious proof for anything is to invite an

endless argument because, for the world at large, there is no interpreter whom it will accept as authority to give the correct meaning of the Biblical terms.

Each religious denomination claims the right to give each passage its own meaning, so there seems to be no common ground on which to meet; but all seem to agree that there will be a place of eternal bliss. Others agree that there will be a place for progression in addition to the first mentioned place, and still others claim that, according to the Bible, there will be a place of eternal torment for man.

According to the Bible, a soul will not be able to leave the place of progression or punishment until the last farthing is paid. And from the third place, according to the Bible, there is no chance for deliverance. "Depart from me, ye cursed, into everlasting fire."

Without a doubt, if heaven is a place of bliss, the thoughts of coming back to this miserable earth would be thrown aside by those who have gained their reward. Hence, unless they are forced to come, there is little hope for the presence of those happy, intelligent souls again upon the earth. The Bible does not show that it will be their duty to return to their old haunts; so the belief that they do come back and help one must be thrown aside.

There are very few persons in the world who believe in a future state, who do not believe in a place for reparation or progression or punishment; that all those who die in minor sins have hope of heaven in the future. Of course it is conceded by all that no one can go to heaven if he is not spotless, hence this comforting belief.

But the Bible expressly says that the last farthing must be paid before one can leave this place; and that when one

has paid the price, one has a clear road to eternal bliss. Therefore it is evident that they cannot leave this place until they are free to go to heaven; so the question will be asked, "What is the inducement that makes them choose to return to the place, perhaps of their greatest sufferings?" There is no plausible answer to this question.

The Bible says that out of hell there is no redemption. So it is impossible for spirits to return to earth from hell.

To sum the matter up, it seems that no bad spirits can come from that distant shore; none of minor sins can come back, at least until they are purified. Therefore only the very best, if they desire to do so, can come back, and of course no one will object to their return.

This line of reasoning shows that all bad spirits must come from other places than those mentioned in the Bible. This should prove to religious persons the fallacy of the belief that spirits can return to control one's affairs.

If the good spirits do come back, one should reason that, having come from the presence of God, they ought not to make so many mistakes in controlling the body and giving advise.

There are several millions of people who believe in the real presence of the Divinity in the bread and wine. This does not mean Catholics merely of the Roman faith, but thousands of Episcopalians and Greek Catholics and many of other faiths; even the Masonic Order believes in it to some degree. The belief prevails with them all that one cannot receive God unless he partake of this sacrament. And no doubt it is true, if the Bible means anything at all, because it is explicit upon that point.

If this be conceded, how is it possible for God, who will not come to one through the air, but only through regular

channels and in a physical way, to allow any "Tom, Dick, or Harry" of a spirit to come and operate the human body to His detriment?

There is only one explanation that seems reasonable if spirits can come back,—namely, that God is not all-powerful. This is common sense applied; and after all common sense must be divine sense if there is divine sense in the world.

CHAPTER XXXVII

NO SCIENTIFIC PROOF OF SPIRITS' RETURN

The scientific side of the question will now be treated, with the end in view of giving proof of the contention to those who do not look upon the Bible as having sufficient authority.

It has been shown in a previous work that the temperature of the body inside should be held close to the normal condition, 98.6 degrees. If it is a degree above or below as a normal condition, it should vary but little.

The outside condition should change if one desires health; the reason for this is that the cells of the skin of the body should have something which will force them to strive; this changing of the temperature of the outside should act to this end.

Where the temperature is constant on the outside, these cells become lazy and gradually cease action to the extent of not attending to their duties properly. This is not necessary if one is conscious of his powers, for the mind can force the cells to their duty just as it forces the legs and hands or departments of the brain to their disagreeable tasks.

Those of the race who drifted into tropical climates during the early ages felt this deteriorating force to the degree that they became uncivilized.

There is no reason, also, why the temperature of the body within should not vary. That which the outer world

is to the human body, relative to temperature, the inner world should be to the inner cells. Take one cell of the inner body for consideration: There is no greater reason, except habit, for its outside temperature — that of the body — being even than that of the human body in which it dwells. The still smaller cells which operate this cell should be forced by an uneven temperature also to strive; and so on to the Infinite.

But one must grasp a problem as it is and not as it should be. The human race has fallen into the habit, through the ages, of believing that the temperature should be about even within the body. Of course such a belief cannot be thrown aside at once without disturbing its equilibrium.

If one will educate the cells of the body to be on guard for sudden changes and regulate the temperature quickly to one's normal condition, with a start it will remain healthy.

The body is a workhouse where the strictest rules should prevail as to the execution of the task assigned to the different organs; if a non-vital organ is slow or fails completely in its task, the entire body is frequently disorganized.

If the stomach fails to perform its work, the cells of the heart feel the effect and fail in their task, and each cell of the body will be affected. Therefore, the relation of the cells of the human body in this respect is identical to that of the different races of men; each is responsible to the other for its conduct; and, to consider a single nation, each set of men is responsible to each other set. And each individual — whether rich or poor — is responsible for his conduct to each other individual in the world.

Therefore, if any set of cells within the body ceases ac-

tion, it affects the entire body by reducing its normal temperature. If the change occurs quickly, the other cells seem to fail in the quick adjustment to the new condition. If the outside temperature falls quickly, again they fail to make the proper adjustment to avoid the danger.

The danger, speaking in a general way, comes from the fact that the germs seem to be a hardier race of little animals which take advantage of the more highly civilized, but weaker, cells and begin their depredations at the instant — if it occurs suddenly — the temperature falls the least part of a degree. If it occurs slowly, the civilized cells seem to adjust themselves to the change without stopping their work.

It is somewhat analogous to a body of workmen in a room; if the temperature of the room is sixty degrees and something occurs suddenly to check their labor for a few seconds, the temperature will lower.

Any phenomenon which will cause a sudden fright or worry within the cellular life has this effect. For instance, take the medulla oblongata; if it is suddenly frightened it stops its work for a few seconds; it may cause the heart to slow down, the respiratory and perspiratory action to change, or it may reduce the area of the secondary arteries all through the body, thereby causing the heart to labor against an unusual pressure.

The Ego mind must become conscious of the beautiful control which the medulla oblongata has over the organs mentioned, then realize very often that it is necessary to force this control. A sudden fright will often cause the medulla to change the size of all or part of the arteries, or all or any number of the pores of the skin.

It is evident, then, that one should be relieved of these dangers as far as possible.

When one believes that spirits can come back and communicate, through any means, with a person in this material world, and believes the communication true, if the message is contrary to his happiness, it causes a condition of worry. If the message is a sad one, this worry is increased; and if it contains news of an impending danger or disaster, then real fright begins. Generally all of these conditions lower the temperature of the body, thereby causing disease through germ activity.

The votaries of spiritism are first drawn into the whirlpool of mysticism by truths expressed of which they are positive. Once within the maelstrom, reason flies, and every exhibition of spiritistic phenomena is credited as possible.

If the belief is accepted that spirits can come back, and one discredits the belief that they must act through physical agencies, then all bounds of reason will be swept aside.

It is evident, therefore, that to have health one must know that his cells perform their respective tasks, just as much as it is necessary for the government to force its people to obey its laws.

Notwithstanding the people make the laws and desire them to be obeyed, they will not obey them unless forced to do so. The same condition prevails within the body; and because the mind has not understood this condition, the human body has been very close to annihilation. The danger point is passed, because longevity is on the increase. It is quite evident that at the present time one must endeavor to keep the temperature of his body even, no matter what the future has in store for the body in that respect; and to do this, one must throw aside all mysticism which has a tendency to reduce or change it.

If one views the past in a broad way, he will know by

analogy that all mysteries are in line for solution and will be solved.

For instance, the mystery which surrounded aërial navigation seemed for ages beyond human solution, just as the present mystery does. The mysteries of the heavens have been gradually giving way to scientific investigation, until it is fair to conclude that the greatest of all mysteries, that of life, must yield to the scrutiny of the irresistible force — mind.

CHAPTER XXXVIII

THE GREAT SYMPATHETIC NERVOUS SYSTEM

When a child is born, the spinal motor-centric cells are not connected to the motor areas of the brain with nervous fiber to the extent that they are later in life. For a number of months after it is born, it moves its legs, arms, fingers, and toes, and other members, but always in an unintelligent manner. Before the limbs can work in unison, they must be taught by a centralized force, and that force resides within the motor areas of the brain. These areas are located in the top center portions of each hemisphere, ranging downward,—respectively, the legs, arms and hands, face, mouth, lips, throat and tongue.

At about the age of seven months the child begins to move its motor members in an intelligent manner. This can take place only after the motor areas of the brain have grown nervous fiber along the spinal column to the centric cells within that column. As soon as this connection is made, the education of the different motor members begins, and it continues for many years until they thoroughly understand their life work.

The fact that the legs and arms move, but in an unintelligent manner, before this connection is made, is proof again that the cells of the brain are not the only intelligent cells of the body.

The nerves are only extensions of the brain, and it is claimed by some authorities that they control or operate the mechanism of the body as much as a human being op-

erates a machine, with the difference that the entire machine is composed of cellular intelligent life.

But when we consider that the cells of these organs, which the brain motor areas inhibit, shrink and expand before the connection with the brain is made, we must understand that before this time the thing lacking was not life, but unity of action of life.

The great sympathetic nervous system is located on the anterior side of the spinal column, reaching from the brain to the lowest lumbar bone. The center of this system branches to the right and left along the spinal column from a line drawn through its center about one-half inch from the periphery of the vertebra.¹ It looks like a rope of uneven size, stretched from rib to rib.

There are three nervous systems within the body,—namely, the cerebro spinal nervous system of the back, which has its main center between the shoulder blades; the solar plexus, which is located back of the stomach; and the great sympathetic nervous system mentioned above. The cerebro-spinal nerves are 43 in number, ranging outward from the center of the spinal column, through the posterior side of the back.²

It is known, therefore, that the motor areas of the brain educate this great sympathetic nervous system to do its bidding, and it, in turn, educates the numberless individual cells, grouped as motor members of the body, in accordance therewith. The time comes when the education of this great system is finished, and then it is practically an entity within the human body.

¹ Henry Gray, F.R.S., "Anatomy Descriptive and Applied," Part IV.

² Henry Gray, F.R.S., "Anatomy Descriptive and Applied," Part IV.

It is self-evident that as the brain has had the education of this system from earliest childhood, it has acquired the habit of doing things as the brain has taught it. And of course it has taught its different members to act in accordance.

Take the art of walking as an instance to show that this system is a separate entity after the brain ceases its control: When the brain wishes the body to go to church, it does not have to bother about the exact way in which the legs will accomplish the task; it says, "I desire to go to church along a certain route," and it knows that its order will be obeyed.

What a sight it would be if the little cells could be viewed at their tasks under the supervision of this great system. At the hip joint the leg has to be pulled back and forth in perfectly opposite time to the other leg; the cords at the knees have to be shortened and lengthened and worked oppositely, also in perfect time; then the muscles of the ankles have to be operated to a nicety not easily grasped.

When a muscle begins to exercise more than the usual amount, the medulla has to attend to the arteries to oversee that they expand to allow more blood to flow to it during that time.

We may know that the motor areas of the brain are not in action during this process, because one may be fast asleep and during that period walk around in an intelligent manner; furthermore, it has been found that the brain can be completely removed from some animals, yet they can walk in an intelligent manner. Brains of mud-turtles and pigeons and dogs have been removed and this great point positively proven. William Hanna Thomson records this fact in his "Brain and Personality."

No doubt the brain could be removed from many men who hold tenacious lives, and they would still live and move and act, to some degree, intelligently.

Let us try to prove this contention for ourselves. Have the desire to walk to a specified place and to reach it quickly. The Ego cells will consciously give the order. After realizing that the order is being obeyed, begin to think of some other problem which requires close attention, and conviction follows that the great system mentioned is indeed an entity within the body; the body will be carried to the place ordered, while the mind will be unconscious of the work.

Again, to be perfectly convinced, give an order to the arm and hand to perform some task which it knows perfectly,—for instance, comb the hair, button the clothes, lace and tie the shoes, and think of something else; those members will continue their assigned task without the supervision of the Ego cells or the motor areas of the brain.

It is said by some psychologists that the solar plexus is the brain of the great sympathetic nervous system. Surely this great system must have a central station to which all communications flow, and from which all orders issue. The body is full of plexuses,—or stations, or networks,—of nervous cables, connecting one with the other. Viewing the plexuses of a great power-station in the outer world, we shall have a general idea of these seemingly mysterious connections within the body.

After the sympathetic nervous system has been educated to perform its tasks properly, it is gradually given its liberty to become its own master.

If a profession or trade is decided upon, new movements are necessary, and again the motor areas of the brain have to be the teacher; but as soon as proficiency is ac-

quired, it again becomes its own master except, of course, an advisory control which the brain should always exercise. For instance, if the legs carry one too near the bank of a stream, or a precipice, or are carrying the body too near a reptile or mouse, the brain advises carefulness, or peremptorily commands a change of movement.

If the cells of the brain are good, according to the ethics of religion, the sympathetic nervous system will act — as long as it is under the watchful care of its teacher — in accordance therewith; and, of course, if the cells of the brain are bad, it will also act in accordance with its teachings. So one can readily understand that this system will be,— for a time, at least, after losing its advisor,— a prototype of its teacher.

If the brain has frequently ordered the great sympathetic system to carry it within a saloon or house of ill-repute, and it should be temporarily incapacitated — as in the case of hypnosis or the application of liquor,— an order from another would easily induce the legs to carry the body to such places.

On the other hand, if the training had not allowed this system to frequent such places, it would be difficult to induce the limbs to go there. Of course, if the sympathetic nervous system received frequent commands for such movement, gradually its will would be overpowered, when it would act in accordance with such desires.

If the arms had been taught to kill with the knife, or the sympathetic nervous system had known that its teacher was not opposed to killing if not found out, if inhibited by an outside brain when its master was not in advisory control, it would not use caution, but plunge the knife into its victim.

This explains why so many murders are committed

when persons are under the influence of liquor; in these cases the ignorant or animal cells of the brain inhibit, or command, this great system to do the terrible deed.

The same principle applies to its teachings as regard morality. If the teachings of the brain have been morally loose, it would commit the immoral act, but law or fear or shame prevents it giving the necessary order to this system; but when it is under mesmeric, or alcoholic, or hypnotic, or any other outside power, or that of the animal cells of the body, if this system receives the order for the motor members to act, it will do so; and when the brain is cleared of its evil influence, it will be heartily sorry, not because of the act, but because it is found out.

If a man has been taught morality from childhood, that man has many chances to one in favor of avoiding a fall; he will be more on guard, thereby averting occasions of unholy influence. If he sways under a baneful power, his motor areas will not yield so readily.

This system, like many another underling with small brains, if left to its own initiative, will fall easily under the bad influence of a master mind. If the brain — its teacher — ceases its control for a time it will continue to act as it has been taught. It is like a child in this respect; if thrown upon the world at an early age, it will for a time continue to act in accord with parental teaching. Gradually, however, the outside evil influences will prevail in the majority of instances.

It is also comparable to a great business which has increased from small proportions to the present vast interests. The heads of the business trained those whom it wished to manage its affairs, through years of close scrutiny, to follow its methods closely. As long as the heads keep a supervisory control of a strict nature over the man-

agers of its main offices, its business will flourish; but the moment they give these managers leeway without calling them to account for their stewardship, affairs will begin to suffer. If the passiveness continues, ruin is inevitable.

It has been shown that this system becomes an entity within the body; and from what has been written, it should be evident that to be wise, one must keep an eye upon its movements, never for a moment allowing it to think that it is entirely free.

It is a splendid servant, but a bad master; for once it gains its freedom, the depths to which it will plunge the body are beyond belief. It is like a horse suddenly freed of its rider, or an engine running without its governor. It is a strong adviser, no doubt, in the council of the cerebrum, when held in subjugation; therefore, it follows that when its brain capacity is taken into consideration, it must be a strong and ignorant master. It controls so many important organs of the body which are real entities that one cannot fail to realize the above statement.

In hypnotism and mesmerism, when the reasoning departments are in subjugation to another power, or soothed to partial or complete rest, the excisor of the power becomes the brain for this system.

Most persons know that to become hypnotized they must not oppose or resist the force; this means that one virtually says to a sympathetic nervous system that he is going to allow another to control it, and expects obedience to the outside commands. If one hires himself to work for another, he is really doing the same thing.

In this latter case he is in a passive state during employment; but the difference between the two passive states is that in the former the reasoning departments are out

of commission, while in the latter they are ready to resist anything unreasonable.

Under the power of hypnotism the eyes may be open, and from outward appearances it can scarcely be realized that the brain has given over control. There are many people whose reasoning departments are so slow to act that if an order is given quickly, the sympathetic system will act to the extent of causing injuries and often death. It is the sympathetic nervous system, with its dwarf brain, which acts without reason that is the cause of this misery and death.

A parent can go to the bedside of a child, and, though it is sound asleep, tell it to turn over and be obeyed. The parent does not have to speak the words audibly to have this system act. Frequently one can, with practice, merely think and desire, and it will be obeyed.

One will lie down upon the right side and in the morning find himself resting upon the left side; it was the sympathetic nervous system which turned the body. It is possible that one of the brain departments gave the order; but the fact mentioned — that the brain of a dog has been removed for two years with the dog's motor members still in action — is pretty conclusive evidence that for action it is not necessary that the brain give the order. Again, one may lie close to the edge of a bed, or upon a plank, and it is very infrequent that he will roll off.

All of these instances should prove to us that such a system is within each human body, and that it will serve that body well if the brain sees to it that it is firmly held under control. But woe to the day when it is consciously or unconsciously given free rein.

If one desires to become an automatic arm-writer, he

must say to this "other" personality that it will be given freedom to do as it pleases. It is a fact that any one with sound mind can succeed within a very short time in becoming such a writer. All that is required is persistency in the endeavor; and just as surely as one can consciously train the hands to do wonderful things, so one can allow them to perform wonderful acts,—without the brain consciousness,—to which they have been trained by the same process.

It certainly is no greater exploit to make the hands write without the knowledge of the brain than for the legs to carry a body, as previously mentioned, around the roof of a house whilst asleep, twenty feet from the ground, in semi-darkness.

The writer knows of a case where a young girl was asleep upon the balcony of a house; she had a dream that a burglar was breaking into the house, and in her frightened sleep arose, went into the house, procured a police-whistle and returned to the balcony, and after blowing it with great force, returned to an inner room and stood erect while waiting for the policeman. She was found in this position and awakened.

One does not believe that it was an outside spirit who engineered this feat of walking around in the darkness and intelligently blowing a whistle for a guardian of the peace.

If one rolls over when close to the side of the bed, he will generally roll inward. Who sees in the darkness and prevents disaster? Is it spirits or a guardian angel? Neither!—unless we admit that the cellular life of the body is spiritual.

The impressions of all objects in the room and cosmos are continually flowing to the great sympathetic nervous system; and those intelligent cells view the outside objects

when the Ego cells are asleep, and turn the body in the safe direction.

The details of the instance previously mentioned will illustrate this point nicely,—namely, the case where a child crept from its bed during sleep, passed through a dormer window to the roof, crawled and slid down the roof to the gutter, then stood upright and walked completely around the roof on the gutter, climbed to the window, and returned to its bed without awakening. The eyes were closed; therefore, one must ask the question: “Who balanced it in the upright position and told it when to turn a corner?”

It was the entity, the sympathetic nervous system, which oversaw this wonderful performance. And, as before, it received its impressions each instant of time correctly, because they were coming each instant of time through the medium of the invisible light rays. Such rays are known to exist and are used for photographing purposes.

Many persons can sleep while on horseback. Who is it that keeps the body upright? What is it that enables a fowl to cling to the limb of a tree in a gale of wind, when it is sleeping? It is the same force which carries a man to his destination while the Ego cells are dwelling upon some intricate problem.

If a man will watch himself closely, he will know that he is holding continually “something” in abeyance with an iron hand; for instance, realize and say to one’s self that this “something” can do as it pleases, and note how quickly impressions, or thoughts, will fall to a lower level. To realize fully the fact, one must make himself really feel that the trial is in earnest.

If one follows this “Call of the Wild,” as Jack London has named it, there is no hope for the betterment of that

individual. It is the call of abandonment, the call of passiveness, and the call of animal chaos; it is the call of disruption, disunion, and annihilation.

The animal kingdom — not the human animal — is as surely destined to annihilation as the human animal is destined to overcome this fate by preventing disease and finally physical death.

CHAPTER XXXIX

THE GREAT SYMPATHETIC NERVOUS SYSTEM —(*Continued*)

HOW IT LEADS TO RUIN

As surely as a young person of a certain age who is given his freedom — with means to do as he pleases — will meet disaster and in most cases the final loss of true manhood, thus surely will the human being at any age meet disaster if he gives the sympathetic nervous system full freedom.

This is what happens finally when one fools, without knowledge, with the planchette, ouija-board, moving tables, automatic arm-writing, etc.

When one decides to try to write automatically, he must think that the “something” within can do as it pleases. The sympathetic nervous system has been taught to write, and when given its freedom, it does that which it has accomplished successfully before; or, in other words, habit controls much as it does when the legs carry an intemperate man toward a saloon instead of away from it.

For a time, if the person is normally healthy, it will write things which will coincide with its teachings. But gradually and surely it will begin to deviate from cheering messages to those which at first will be of a suggestive, gloomy nature, and finally be tinged with gloom; then sorrowful messages or those of downright disaster will follow.

If the subject is viewed in a perspective way, it will be

very plain that this deterioration must come; if admitted that an interior power — that which has been mentioned — is the cause, and admitted, also, that the organs of the body produce the mind of the entity, and that the cellular life of the organ produces its mind, then it is easily understood that the mind of the sympathetic nervous system must change as it, or the other organs, become more and more diseased.

Therefore, when the body is normally healthy and this system is given a free hand, it is bound to write optimistic messages; but as soon as it is in trouble, this trouble will be expressed in the tone of its communication to the environment.

One can take a healthy person and gradually inoculate him with animal cells which are not necessarily dangerous to life, and day after day witness a change in the mind which he will give forth. The reason for this is that animal cells will interbreed with cells of the body and soon have a say in the government of that body; if they become more and more numerous, the mind will become more and more of an animal or ignorant mind. If one doubts this, let him watch a sane person gradually grow insane.

The many forms of insanity depend upon the nature of the germ cells which attack the brain, and the point of attack. For instance, if they attack the word-seeing area and it becomes seriously diseased, the patient will become more and more ignorant of words.

The life of the cells of the body, both good and bad, is so short that one can see this is so, because the progeny comes forth more or less in a general way under the Mendel law; hence a slight variation towards ignorance in each offspring soon produces an altogether different mind in a short time.

Outside of all this, the deteriorating change must come, because, even though a person lives to an advanced age, under the present system such a one is constantly deteriorating from the disease known as old age. This point is self-evident.

Whoever has watched the mind of a person, noting the changes from young manhood to that of extreme old age, without observing a drift from optimism to that of pessimism? This principle alone, without any particular disease, would cause such an unreasoning system to write in a brainless manner.

It has been shown that all impressions of every nature, theoretically speaking, never cease to flow; the effect is much like that upon a person frequently moving through the great picture and art galleries of the world.

One has the freedom to view and dwell upon the good and bad alike. If he gazes with pleasure only upon the good and beautiful, his life will be more or less tinged with such impressions thereafter; but if he allows his gaze to dwell long and lovingly upon immodest statues and paintings in an immodest way, to prevent expressing such impressions in after life would be well-nigh impossible. Of course, if viewed only with an eye for business or art, this may, possibly, not be true.

The law for this has been mentioned,—namely, an impression which flows into the brain reservoirs, if one is not on guard to prevent it, will surely bring forth to the environment similar impressions; in short — afferent impressions will produce like efferent impressions.

While the Ego mind is full of hope and great good cheer, this system, if given its freedom, will express such qualities; of course, one has to remember that there are exceptions to all rules.

If a very forceful, yet undesirable, impression intrudes itself upon this system during such times, it may give it expression; or if there are many persons, in close proximity to the writing-arm, who are filled with pessimism, these influences may be given to the environment. This will be forcefully shown in chapters to follow.

Ordinarily, under the conditions mentioned, the messages will be optimistic ones. If only outside impressions are taken notice of, only optimistic ones will be chosen to send forth, providing the mind has been of an optimistic turn. But if the Ego mind is a filthy one or a pessimistic one, the messages sent forth will be of that nature. Of course if many good persons are near, the above statement may not be true. Generally speaking, however, if it takes notice of inflowing impressions, they will be of the kind that it has habitually handled.

Therefore, if the party attempting to write automatically happens to be a normally healthy one, the writings will be, for a time, of that nature. Realizing the fact that no impression can flow until it has substance from which the light, visible or invisible, has rebounded; and that it comes to this sympathetic nervous system, which knows not the science of it, *and it writes it*,—if it is found to be correct, is it any wonder that the Ego cells of the brain believe it to have been penned by a spirit or some occult force?

As long as the person is ordinarily healthy, it will continue to express good cheer, and write of events that later occur. *This gains the undivided attention and confidence of the general or Ego mind of the body until it believes implicitly all that it writes.*

Thus the confidence in “spirits” is established—through ignorance of the subject—upon a foundation

which is as solid as the foundation of the earth, because it *seems* to be cause and effect, with spirits as the cause. It is this *seeming* phase of foretelling, more than any other phase of the phenomena, which has firmly established the belief.

As long as the person remains normally healthy, all goes well. It is true that this system can receive impressions which will give the Ego mind many advantages over another who cannot receive such messages.

It is a recognized fact that one can be taught this seeming spiritistic power so that it will respond in much the same manner that any power responds. There are schools all over the world working along these lines.

This knowledge is used in business to immense advantage. But not understanding that it is a physical force, and noting that which has been written,—namely, that it changes in the course of time to a detrimental force,—this work does not advance with very great strides.

As soon as a little cold, or some other temporary trouble, deranges the system of an organ, or all the organs, of the body, trouble begins in the shape of derogatory messages from the spirits. The nature of these messages varies directly as the disease changes.

Since the Ego mind has believed the messages when they were of good import, it is but natural for it to believe them when they are not satisfactory. Here is the time or point of connection with the subject of health.

If one has a friend who has always advised and counseled him truly, and, having gained his confidence, begins to deliberate on his ruin, finally making the attempt by giving advice to that effect,—thus being off guard, he is bound to fall.

As soon as the messages are received of disaster and

perhaps death, through fright or worry one's temperature will begin to fall below the normal condition. The instant this change takes place, the bacteria of the body find their opportunity, and they never fail to make use of it.

This is the beginning of the end; it may take months or years, but ruin, both physically and financially, is the logical outcome. Ruin is bound to come financially, because one has a religious belief in the honesty of spirits and, sad to say it, there are numerous human beings in wolf-skins, dyed to represent those of lambs, who pretend to believe the same thing, but are simply lying in wait to deprive their votaries of their last dollar.

The writer has never known a person who really believed in spiritistic phenomena and viewed or took part in their exhibitions for many years, who did not become nervously deranged.

The nervous systems of the body are very strong organs, but they are not made of steel; hence, when continually treated to sudden shocks, they finally cease resistance to their brutal enemy, and allow him gradually to decimate their numbers. When the neurons are attacked by the bacteria after being weakened, they shrink and expand the muscles over which they have control until one can readily believe that a foreign power is acting from within.

To illustrate along lines with which all are acquainted: Study a person whom disaster has followed all through life, and note that results of suddenly lowered temperatures upon the nervous fibre of the body are painfully visible.

We behold the emaciated form, the loss of confidence shining through the eyes, and, generally, the stooped shoulders with loosely fitting clothes. (Why such conditions should cause one to choose loosely fitting clothes is another mystery to be solved.) One may frighten a

thoroughbred horse until his nerves are ruined and the once beautiful creature broken — in body and spirit!

Of course the sympathetic nervous system is not conscious of the change going on within itself from day to day. It is like the body falling into decay, yet not cognizant of it until it is too late.

Those who are in the spirit-business for “profit” have an easy job in fleecing their victims after the nerves of the brain are weakened. The weaker they are, the more liable one is to listen to the “thing” called spirits and implicitly allow it to dominate him.

It works automatically. The weaker the brain nerves, the weaker the sympathetic nervous system, because the medulla reduces the size of the arteries; and the weaker the sympathetic nervous system, the weaker the brain becomes; first, because the food supply is deranged in the stomach and intestines, and, second, because fright or worry lowers the temperature of the brain and the medulla is attacked. This organ, in its fright and distress, orders the arteries restricted, which weakens the nervous system and, of course, causes them to send to the brain more and more depressing messages; this again causes a lowering temperature, with further identical results.

In this condition one will follow the dictations of the spirits with full confidence of splendid results. And the peculiar quality of it is that he will have such wonderful faith even when disaster has followed disaster for years.

The reason for this is that this small-brained system has become used to the outside messages which are for its ruin, and believing firmly — because of the lack of reasoning faculties — in such messages, it forcefully sends them to the Ego cells of the brain; they, being in a passive state, are easily impressed.

Many persons find that they can make a planchette, or ouija, or hand and arm, work, and are at once puffed with the idea that they are gifted with occult forces. This leads them to practice with these instruments, which are, with knowledge, instruments of the most harmless kind, but without knowledge of the power which actuates them, serpents in disguise. The writer knows of many instances which prove this statement; but one will suffice to illustrate the point: A little woman, of unassuming disposition, found that she could make the planchette write. Her friends visited her and advised her to practice with the end in view to become a medium, suggesting that some great spirit might desire to demonstrate through her body. Such talk is always flattering to one with a weakened brain.

During a time when she was feeling very well she found that she could have the machine, or arm, move when she desired; she received some very flattering messages which induced her to practice with more fervor and constancy. For a time the messages were of a cheery nature, and then gradually changed to less satisfying ones.

At this time she began to have some "climacteric troubles," with a consequent weakening of the nervous system throughout the body, with exhibited results from the machines and arms which were astonishing.

The change from favorable messages to ones that were less so came about so gradually that she failed to notice the connection. Soon the communications were of disastrous import, which brought lowered temperature and, necessarily, more adverse messages.

For a short time there seemed to be no change — only a gradual weakening of the nerves. Then the supposed spirits adopted a new method. Instead of the lady becom-

ing passive so that her hand might work automatically, she found that her fingers began to twitch as though to ask for a pencil, or her arm would swing in a circle as if it wished to have a planchette on which to rest and score. It is known that the planchette is somewhat of a jockey; it generally starts out by circling a few times before settling down to the writing business. Note in this respect the similarity between its acts and those of a fluent writer. This is significant!

At first the supposed spirit would merely twitch the fingers, and the little lady would say to it, "Well, what do you desire?" And the answer would be a faster twitching of the fingers or a circling of the arm. Then the actions became more insistent, and finally there was no peace until the force had its way and made its message known.

The lady thought it a joke for a time, and would talk and reason with it as though it were a real personage within. She gave it pet names, and kindly asked it not to be in a hurry or to wait patiently; but of little avail.

All this time the nerves were being weakened; and then another change came. She went to bed with a headache one night, and in about two hours was awakened by the movement of her right hand. She found that it desired to write. She kindly arose and gave it the opportunity; it wrote that her days were numbered. In the dead hours of the night this is not a pleasant message. She said that the chills flashed up and down her spine. She retired but could not sleep.

The next night, about two hours later, she was aroused again, and there was no peace until she went down stairs and found the planchette for it to work upon. This night the messages were more numerous and not quite so cheerless; but none were of a cheerful turn. At another time

it called her at exactly the same hour; and when she had read the message, it said, "Go to bed and do not be a fool."

She found that the call would be made almost to the minute each night. Here take note of the similarity between this "time calling" and that exhibited when one desires to rise at a certain hour. Is it not a logical conclusion to say that the "intelligence" which awakened this lady must be of the same nature as that which awakens one at the minute desired, when the brain has been charged with an order over night?

But the little woman knew nothing of this, and the deteriorating process continued. After a while it called her at two different times during the night, and each time it kept her longer at the work. There was no resisting the calls now; the hand would keep up its movements until she, from sheer desperation, would obey.

To make a long story short, it wore her out by keeping her awake all night.

She was on the verge of death when the writer informed her of the true nature of the force, and showed her that by giving orders each night before retiring for the sympathetic nervous system not to act thus, she could hope to prevent it. In a very short time she succeeded.

There are thousands of such deplorable cases throughout the country, cases that end with funeral processions, flowers, and sorrowing friends.

CHAPTER XL

THE GREAT SYMPATHETIC NERVOUS SYSTEM — (*Concluded*)

THE REAL OBSESSIONIST

Often one will find, almost through accident, that consciousness can be partially suspended and a “something” which seems to know all things that are occurring near or far away is in possession of the machine. One will be conscious of the expression of these trains of thought, but seemingly not the author of them.

Like the former phenomena, the messages are frequently true, and give information which leads to beneficial results. Again the confidence is gained and the deteriorating process begins; it really seems like the foreplanning of a demon spirit. But as shown relative to the subject in the last chapter, it is very simple to understand, and, of course, thereafter will not produce the bad result.

One might experiment knowingly with the sympathetic nervous system for a lifetime and receive no bad effects, because there would be no lowering of the temperature of the body through fright or worry.

It is well known that one can take liquor, a certain amount, which will produce an identical condition. Many lawyers resort to this effect when they desire to make an extra-brilliant address. They seem in this condition to be gifted with supernatural powers of discernment and memory. The explanation is quite simple: A certain

amount of alcohol energizes the cells of the reservoirs and their special departments, and the cerebrum. This energy causes greater efferent flow, which of necessity produces a greater afferent flow of human thought waves. Or it might be plainer to say that the liquor causes the cells mentioned to be more wideawake for the purpose of forwarding efferent impressions.

One does not think that a "spirit," instead of the force in control of the body, is responsible for this wonderful exhibition. But at this very point one should be most inclined to think that such is the case, because of the similarity between it and spiritistic phenomena.

Continue the drinking process, and the extra heat lost — or, in actual terms, the excessive loss of electrons to each protoplasmic cell of the body — lowers the positive force of the body gradually toward a neutral force which means sleep; and if complete neutral force is attained, it is absolutely zero or death. When one falls asleep in the most natural way, this is what occurs.

Sleep, then, is the condition of the protoplasmic cell when there is an approach toward no-difference in pressure of the two forces.

One can readily understand that loss of consciousness from drinking too much alcohol is caused by excessive loss of electrons of the cellular life of the body due to excessive energy. But just before one loses consciousness he does not think that the controlling force is spiritistic; yet when in the trance-mediumistic state one thinks this.

When trance-mediums place themselves in the condition necessary to receive spiritistic messages, it is nothing more than the approaching of a neutral pressure within the cerebrum through the partial elimination of its electrons. This means passiveness, and it is a notification to the

sympathetic nervous system to run the machine for a time.

One will have noted that the majority of mediums are women. Why should spirits come to women more frequently than to men? One may say that their material is of a better conductive quality, or that the chemicals of their cells are better electro-magnetic conductors. Whether one allows this to be a fact or not, it is plain that the woman is a better receiving instrument than the man; and it is also plain that the male is a better machine for sending mind wireless messages than the female.

It is very infrequent indeed that a woman becomes a medium before she has diseased nerves. Is it any wonder, then, that the messages received in this manner are generally of a gloomy nature?

Fortune-tellers have found from sad experience that it does not do to be always giving their customers gloomy messages, so they arbitrarily change the import of them. In reading the history of the "witches of Salem" one will find this forcefully illustrated. It is more than probable that the terrible strain under which the first settlers of our country lived had much to do with producing those phenomena.

Between the dangers of Indian massacre, starvation, a very rigorous climate, and annihilation by foes that sail the ocean, this people's nerves were subject to terrible strain from the time of the landing of the Pilgrim Fathers in 1620, for three-fourths of a century thereafter. Their nerves having been already tried to the breaking point by their trials in the old country, is it any wonder that, without knowledge of the subject, they took note of the wireless impressions which culminated in so much innocent bloodshed?

The gift of languages, which seem to be such a mystery,

is simple indeed when one knows that all language impressions are flowing every instant of time and, of course, are being impressed within the reservoirs mentioned.

Realizing all that has been written of the importance of the knowledge of afferent flow of impressions before an efferent flow can occur, it is evident that if the Ego cells desire to pronounce foreign words, they must have first the efferent impressions of desire; this desire may have its present origin within the foreign tongue group of cells, when if their desires are sufficiently prominent, the efferent flow of like impressions will take place.

All foreign language impressions are known within small congregations of cellular life clustered around the "mother-tongue" area; but if foreign languages had not been taught, these impressions are entirely within the reservoirs. If they flow, the efferent movement is through the "mother-tongue" area. In this case the words are repeated parrot-like, with no conception of their meaning by the reasoning cells of the prefrontal area, or the cells of Broca's area and the thyroid glands.

From inquiries and observation relative to this phenomena, the writer has found that foreign languages are, in about nine instances out of ten, repeated without an understanding of their meaning. When one understands the meaning of a language which he has not been taught, it does not prove that a spirit was the informant, because all knowledge is flowing, hence universal.

To illustrate: One might receive an impression of an apple in French — a foreign language — and not know it, but repeat it parrot-like; but if one can receive an impression of an apple in a foreign tongue, it should be just as simple a process to receive at the same time its English impression beside the French one. This is possible!

If one had not been taught any tongue, this would not be possible, because the law of chances would never allow the cells of the brain and throat to produce like impressions and sound. For instance, no one ever heard of a baby which had not been taught any language speaking an unknown tongue or a native tongue.

Why is it that spirits do not control their mechanism? If the spirits can operate a table, why can they not operate a child's forces for making its little hand write before the motor areas of the brain are connected with the centric cells of the great sympathetic nervous system? Children have very strong wills and very strong lungs, as most mothers can testify; therefore why can't they be used in this manner?

Why can't spirits operate the mechanism of an intelligent animal? Why should spirits not operate a dog's muscles? Take a dog which has been taught to know much more than children of certain ages: Why should not the spirits take possession and have him tell of his feelings just as easily as to make a table or planchette talk, or an ignorant person express a foreign tongue?

The answer is that immaterial spirits do not operate any body or thing; and the law of chances will not allow the dog, without a teacher, to make the correct sounds.

If spirits can do more than the human mind, why do they not reveal the whereabouts of lost children and adult persons for whom large rewards are offered? Why not make these large sums rather than waste one's energy taking in fifty-cent pieces for several hours' work?

Obsession means the taking possession of one's mechanism by an outside spirit or spirits. It seems incredible that Noah Webster believed that which public opinion compelled him to place in his dictionary. In his time the science of

psychology had made little headway; therefore, it is fair to conclude that that great brain had not realized the truth.

What a terrible belief for one to have! A lost soul can take possession of one's body and make it do as it wills; the seeming evidence to favor such a belief is quite plentiful.

It would be bad enough if one believed that only good spirits could do this thing. No man will allow the best person in the world to come into his home and take charge and do as he pleases, much less the most depraved one. Yet this is the belief expressed by Obsession. It is easily explained; and because it is so simple many will say, "Why is it that the explanation has not been found before?"

One should be obsessed by good spirits as well as bad ones, but this belief has not come to the consciousness of the votaries of this most pernicious doctrine.

One may be obsessed by another, but not in an immaterial way. If one continually sends good thoughts to another, one will impress forcefully those thoughts upon that person's brain; and, of course, if bad thoughts are transmitted, they, too, are bound to reach the brain and cause the opposite effect. So instead of a spirit, it is the repeated efferent flow from a human brain, sent forth consciously or unconsciously.

The writer knows a very intelligent lady who has the belief that she is obsessed by a very filthy spirit. She has had this trouble for two years. It is impossible to make her understand that spirits have nothing to do with it.

Certain nerves within the general sensory area of the brain are diseased; that is, germs are eating away at those nerves, and if they are not gotten rid of, the belief will become stronger and stronger. In time this condition, if not changed, will drive her to an insane asylum.

These nerves are in real germ trouble. If the trouble could have been reached when the attack was first made, the cure would have been assured. At first the nerves — in their excitement — sent forth impressions which they have been taught in assisting to carry along the ordinary business of the body. This is most natural; then, as they could not throw off the enemy, after a time they acquired a habit of acting continually in this manner.

Let the reader imagine that the nerves within the brain which sense the taste of ice-cream are in this condition, and for two years he tastes continuously the most delicious ice-cream ever made; this sensation might become unbearable. No one would consider that spirits were causing this sensation, or that a personality from other regions was in the brain, actuating those nerves.

When one comes under this or a similar influence to the extent that the nerves are deranged, he apparently becomes obsessed; yet he does not think of it in this manner. One may see snakes, but if he realizes that each has bacteria within the body which are snake-like in form and are intelligent and have a hand in the formation of the entity mind, the thought of obsession by snakes will never be entertained.

One can realize — after attaining the belief that within the three reservoirs of the brain are all things, good, bad, and indifferent — that certain nerves within one of these reservoirs, or their special department, might become diseased and forward the impressions of the snake-bacteria to the prefrontal area, when the Ego cells would see snakes.

All changes of personality or mind which can be produced by the use of drugs come about in much the same manner. To produce these effects it is not necessary for the nerves to be diseased, but they *must* be unduly excited.

No one seems to think that it is obsession, or spirits, which takes hold of a person and changes his mind after a few drinks. One may be the most loving father when sober, but a miserable brute when drunk. Or he may be an ugly, cranky father when sober, and with a few drinks become almost an angel. Many wives ply their husbands with liquor for the purpose of bringing forth this quality of mind.

All this shows that the plurality of personalities within a human being is possible. How can an actress change the personalities at will if this is not true,—one minute actually appearing to be a criminal, and the next minute impersonating a godly mind to the extent that hundreds in the audience feel the impression of each personality? To the writer's knowledge, no one ever suggested that this is obsession, or that an outside spirit is back of it all.

One can readily understand the way in which liquor changes the personality by thinking what would happen to the United States if, when its law-forming bodies were in action, they should be plied with whisky to the extent of having all members of the bodies under its influence for several months, and then for several months prevent its use. The personality of the United States would be very different during the two periods. The laws — the mind of the country — made during these periods would forcefully prove the point.

One readily understands whence come the plural minds in this case, and by analogy one should know that under all conditions in the human body, whether diseased or healthy, different personalities come from the changed minds of the cellular life of the body.

From all that has been written it would seem that the

exhibition of different personalities is not such mysterious phenomena as many would like to consider them.

One's personality is constantly changing; not only as the years pass, but from day to day, hour to hour, and minute to minute. The full stomach produces a spirit which the empty stomach rarely produces. Beautiful sunshiny weather brings forth a people of far different spirit to that of one living in a gloomy climate.

When a child's stomach is full, it is easily managed; but when empty, the problem is a difficult one. Keep working-men's stomachs full, and the country will be filled with good "spirits"; but allow them to become empty, and the planchette will prove that bad spirits reign.

When a child is sleepy, it becomes cross and exhibits a far different mind from that when it is not sleepy. Why? As already shown, sleep cannot come to any one if one's electrons to some degree have not been forced from the body. Thinking as well as physical labor produces this condition, and this condition — loss of electrons — gives the germs their opportunity.

One may always know that when a child is sleepy — no matter how healthy — the germs are attacking its organs with some degree of ferocity. This makes the child cross.

The same condition prevails when the child is hungry; it is cross because the vitality has been lowered by the loss of electrons, and the germs are having their feast. But no one thinks that these different personalities are the result of obsession.

When a person has grown old, similar conditions prevail; the germs are also having their feast, but in their ignorance not knowing that it will soon be their last.

An instance previously mentioned will serve to illustrate

this point with great clearness,— that of the writer being inoculated with dog germs. The germs from the dog were multiplying during a period of two weeks before the writer had a thought of their presence; but during that time his mind was gradually changing.

The greatest change came, however, after the real danger was over. But of course the change had been going on during the entire time of the interbreeding of the dog cells with the cells of his body.

During this “dog-control,” viewing it from a subsequent period, it seemed as if demons from hades had taken possession of his body. And the peculiar thing about it all is that the writer did not realize for several weeks after the disease had been overcome that he was seventy-five per cent. dog.

If this is too “far-fetched,” ask the question, “What is it that makes a person when diseased with rabies bark and do other dog tricks?” And one might note here with profit that though the human race has become an invalid one, it is not more conscious of it than was the writer conscious of the fact when he was largely a dog entity.

In this last instance, at least, the evidence is conclusive that spirits from some other world had no hand in the changed operations of the mind and motor areas of the body. So the only reasonable explanation of the phenomenon is that given,—namely, that the animal cells interbred with the cells of the body, thereby producing a changed mind.

This seems to prove, in accordance with the claims made in a former chapter, that the human being is the progeny of the animal kingdom, because here the intermixing produced identical results — changed minds.

The first few weeks of the writer’s trouble mentioned is

comparable with the first four thousand years of the conscious existence of mankind. Both body and mind deteriorated in each case; then, when the higher intelligent cells of the bodies acquired control, the upward trend began.

If one's stomach becomes diseased, the exhibition of mind changes at once unless the individual is conscious and makes the endeavor to preserve the former mind. This shows that it is not that the germ cells of the stomach are in majority, but rather that they are making the attempt to control as a minority force.

When the diseased cells are in the majority, or can send out the strongest impressions, even a saint will exhibit a changed mind for the reason given,—that he will know no other mind because the mind comes from the majority force. This is especially true of tubercular troubles. Generally the change comes slowly, and the person, once so good and kind and patient, cannot be satisfied.

It may be that this principle will make each one, no matter how bad, a participator in the glorious future when the long journey is ended in a perfect physical heaven.

If the stomach is diseased, and incessantly calls for liquor or food, one will not be so foolish as to say that the person is controlled by spirits. If the disease is cancerous, and opiates are administered to relieve the pain, one will exhibit an entirely changed mind in a very short time; but no one thinks that the spirits are the cause. When one is in love and becomes jealous, one will strike a dog if it pays too much attention to his dear one; but, strange to say, a few months after marriage one will kill the dog if it does not watch her closely. One never attributes this changed mind to spirits.

When one is in the midst of social functions, he exhibits

an entirely different spirit from that sent forth the next morning in the bosom of his family.

Therefore, it is quite evident that different spirits or minds come from many causes; such as the single or married state, heat and cold, love and hate, joy and sorrow, sunshine and shadow, anticipation and non-realization, disease and death. And no one can prove that these physical things are not the forces which seem to come from another sphere under the guise of spirits.

More forceful evidence will be advanced to show that one is foolish to allow his body to become diseased through following a mysticism which, when viewed as a whole, always produces bad results.

CHAPTER XLI

EXPLANATION OF SPIRITISTIC PHENOMENA

The writer first viewed a table moving intelligently in 1907. It said, through the use of a code, that a certain spirit which had been a member of this world a short time previous, was the operator; and, to tell the truth, at that time it seemed plausible. It certainly appeared to be intelligent, because it responded like a thing of life to questions propounded.

The movement of the planchette and automatic arm were shown upon the same occasion, which seemed to prove to the writer the truth of the contention, namely, that the wall between life and death was thin indeed.

Before making any experiments, the writer saw a number of exhibitions of spiritistic force, and in each case the exhibitions were treated as a religious matter; the occasion could hardly have been more solemn if the spirit of God had been present, performing the intelligent feats.

Before attempting to induce the spirits to appear and perform on the occasions mentioned, a hymn was sung and then the lights were lowered — the statement being made that it was necessary to do this if one expected forceful results. This seemed plausible, but being of a scientific turn of mind, the writer decided to make some experiments on his own account.

After thinking the matter over carefully, he concluded that the force was a physical one, because he could not see

the way in which a spirit or spirits, without the use of mechanical levers, might slide a table around and around upon the floor. There was nothing for them to push against other than the tips of one's fingers, and in this case the movement was such that it seemed they could not possibly be using them for the fulcrums.

The writer assumed at once that even if it were spirits, the fulcrum must be at a definite point and that that point could be located.

Scientifically speaking, the human race has been upon the earth for millions of years; and religiously speaking, it has been upon the earth for about six thousand years. Considering the latter period only, one can positively say that during that time no evidence has been brought forth to prove that an immaterial thing has actuated a material one. On the other hand, whenever the mystery of phenomena has been explained, a material force has been found to be the actuator.

The experiments about to be recorded were made with a belief, in accordance with this principle, that the force and intelligence came from the forces of the human body and, therefore, were explainable.

A pine table about two feet wide by three feet long was procured with which to make the first experiments. It had been observed that the table movement had a pull and push action, which gave the writer the idea that it was electromagnetic action, and that this principle might be turned to useful account. In short, these latter impressions were induced by the table movement, which at once drew from the reservoir of his brain like impressions, and more than likely new impressions, as the results seem to show.

Basically, this thought was to harness the spirits and give them useful work to perform. The thought was com-

municated to the votaries of that mysticism. It was turned down as a crazy one. "Certainly the spirits would not work."

During the experiment they asked the table by whom it was operated. The reply came that a very dear friend, a father, was communicating with them. "It was nonsense to think that one's dear father or mother would move the table to perform work!"

The writer suggested that if such a strong force could be induced to work, the results might be surprising. He thought that if the table was arranged so that this force could be communicated to a sewing machine or sausage-machine or any machine within the range of the spirit power, practical results might follow.

A connecting rod about three feet long was made and attached to the table at the center of its long measurement, about one foot down from the top. It had a loose fit on the pin which held it to the table so that it might work easily. Its other end was made to fit the crank pin of a sewing machine balance wheel. The table was raised from the floor about four inches and pivoted at the lower ends of the legs half way between, to a block fastened to the floor. This allowed the table to move very easily back and forth, and of course in doing so, if the power back of the movement was great enough, it would surely revolve the sewing machine balance wheel.

When all was ready, four persons sat and placed the tips of their fingers upon its top, two pairs on each side, about four inches from its edge. A hymn was sung and the lights turned low. In about five minutes the table began to move back and forth; the stroke of the sewing machine crank pin was five inches, so that the table top only moved that distance back and forth. A lady was sitting at the

machine with cloth, and at once fed it to the machine.

It was quite a solemn moment; all were much impressed. The clicking of the needle and the reversal of the table top were plainly audible. This work was continued for about half an hour, with no break in the rhythmic sounds.

It was suggested that the spirits did not know what they were doing, the lights being low; so they were turned up a little, but it seemed to make no difference in the table movement. Then they were turned on fully, but the table continued its back and forth action without the slightest cessation.

The spiritistic operators were dumbfounded at this wonderful exhibition of spiritistic force. The conclusion finally drawn, however, was that spirits would not work; therefore, it must be some other force, and they concluded that it must be electro-magnetic.

They said that if the table exhibited intelligence, then they would be obliged to admit that spirits were the source of the power. The mere fact of itself running a machine the same as any other power was proof enough that their conclusions were logical.

The writer studied the matter for several days, and thought of a way whereby the table could have a chance to exhibit intelligence as well as perform work.

A slot about one inch long was cut in the connecting rod end at the table so that the table-pin could slide back and forth one inch before it moved the machine. The idea was to hold the sewing machine balance wheel and ask the table to answer questions by the usual code, one for yes, two for doubtful, and three for no, rapping against the end of the slot.

A small pin was inserted in a hole through the rod-end the opposite way to the slot, close to its end; when in posi-

tion, it held the table-pin as if there were no slot; this allowed the table to work the sewing machine one minute as merely a non-intelligent power, and the next, by withdrawing the pin, provide an opportunity for the force to exhibit intelligence by raps against the end of the slot.

The test was made; and sure enough, the force did not seem to care whether it was running the machine and sewing cloth or carrying on a conversation by raps in the slot.

The spiritists who witnessed these phenomena then claimed that when this machine was performing useful work, the force was that of the body, electro-magnetic; but that when it was merely answering questions, it was spiritistic force. The writer contended that whatever the force, it was the same in each case.

One can readily understand that the spiritists had logical ground for their contention, because it was beyond reason to believe that mere electro-magnetic force had intelligence.

So, finally, a supreme test was arranged to settle the matter; the spiritists agreed that if the force, whatever it was, would rap in the top of the table instead of the slot, they would admit that there was but one force back of the phenomena. To the writer this seemed unreasonable, because the force would have no mechanical appliance through which or by which to convey its intelligence.

It must be remembered that at that time the writer could not make a table move, because of his low vitality and lack of practice, so he was dependent upon the spiritists for an exhibition. Therefore, to satisfy them, the experiment as outlined was made. To the writer it was forlorn hope; but as results proved it was one of the greatest experiments of the age.

The test was made immediately after having run the

sewing machine, so that the pin was in position, which left the table free to move the machine again if it would or could. The same persons were present and the same pairs of hands were upon the table in the same relative position; but notwithstanding this, for twenty-five minutes there was no movement or sound other than the excited breathings of the experimenters.

Suddenly, in the impressive silence, the writer had a wonderful thought pass through his brain. It was this: There was the table in perfect readiness to operate the sewing machine, as it had not failed to do when put to the test, yet during the period of nearly one-half hour it had failed to make an exhibition. *Why?* During the several weeks of experimenting it had required less than five minutes to induce the table to operate the sewing machine; yet now it failed to respond after nearly one-half hour of endeavor.

The writer's impressions were conveyed to those assisting in the work, but they did not seem to realize the importance of the discovery. So to show them forcefully to what it would lead, he said to them:

"Now do not move a finger nor change your positions; each hold a desire for the table to operate the sewing machine."

The time was carefully noted, and with hardly the change of an eyelid from the condition under which the table refused to allow raps within its top, inside of four minutes it began to run the sewing machine furiously.

The spiritists saw the point and marveled that it had not been discovered before. Here was absolute proof of the fact which had been long suspected by the writer, namely, that all these phenomena were the direct results of the mind force, present or absent any earthly distance.

This experiment was made many times with no failure to record. The experiment was shown to several university professors, but with little result, because they seemed to consider it a trick, for which one could hardly blame them. This incredulousness was a compliment to the discoverer, because the mere fact that a learned professor could not believe it possible, and, therefore, had to ascribe it to trickery, made prominent its importance.

This experiment should prove to any unbiased mind that immaterial spirits have nothing to do with the phenomena under discussion.

This test proved, beyond the shadow of a doubt, that the electro-magnetic force of the body is under the mind's control; therefore it can be forced to move in a definite direction and at a specified time.

It has been shown that the electro-magnetic force of the body moves in two tracts and opposite each other whenever the hands come in contact with an object; and it is more than probable that such currents are flowing all the time from all parts of the body. If one current flows outward through the finger-tips, another current flows in through the base of the hand.

The reason for the table not moving when the desire was for raps within its top was because the currents opposed each other instead of working in unison.

To illustrate: If the current flows from the base of two pairs of hands on one side of the table — which would have a tendency to push that side downward, and the same thing occurs on the opposite side, there would be no movement.

One might ask how the law of chances would provide for these two forces to be exactly even. In the first place, the table was not very delicately balanced; and in the second place, the law of chances had nothing to do with it.

The cells of the sympathetic nervous system are highly intelligent; therefore they exert sufficient force to exactly balance the opposing force. A dynamo will always generate sufficient force to overcome its load. They understood that the table was not to move, but did not know how to make raps in its top.

The spiritists could not see this point, so, to make it still plainer, a new device was invented, through which the force might perform useful work and exhibit intelligence at the same time. The writer thought that if such an instrument could be produced, the test would prove conclusively that the apparent forces are one, and that it could not be spiritistic force, because the spirits certainly would not work.

A miniature table was set up in the same manner employed in the construction of the large table except that the little connecting rod ran a crank-shaft instead of a balance wheel. This miniature shaft was fitted with a grooved pulley from which ran a tiny belt to the pulley of a small dynamo.

When the table moved back and forth about two inches, it revolved the shaft and operated, through it, the dynamo. The scheme was to give orders to the table for it to reverse when running, and if it obeyed, the proof would be conclusive that the force was one and the same. After this, if it was decided that it was spirit force, one would have to admit that spirits would drive our engines and dynamos and perform all the work that machinery is heir to.

If success attended this experiment, and it was decided that spirits were the source of the power, the world would be astonished at the many uses to which one's friends after death could be assigned.

One could have a wood-sawing machine operated by the

spirits of the dead, as well as putting them to the task of cleaning carpets and manufacturing one's own sausages. These remarks are made with due reverence for the dead.

“ They would manage the furnace, the mill, the mint;
They would carry and spin and weave;
And all their doings would show in print
On every Saturday eve.”

Upon trial it was found that this little table would answer questions intelligently by rapping in the “ slack motion ” of the connecting rod when the shaft was held from moving. One could take hold of a piece of money in his pocket, and, though he did not have hold of the table nor touch it nor its operators, it would, in the majority of instances, rap out the denomination when asked to do so.

If asked, “ Is this a ten-cent-piece? ” it would rap three times for yes, twice for an uncertainty, and once for no. It would rap with assurance the age of any one.

So when the test was made to find out if the force would act intelligently and at the same time perform work — run the little dynamo — there was considerable excitement. For some time it ran the little dynamo smoothly; then the table was ordered to reverse its motion,— that is, make the crank-shaft move in the opposite direction. At first there was no response. Then all at once it began to obey the command given. It would reverse like a *thing of life*, with no visible movement of the hands upon its top to account for it.

Any one could be the operator, and feel that something reversed the movement of the table without the coöperation of the brain. It made no difference if one, or two, or three had their hands in contact; the results were the same.

A peculiar thing about this phenomenon was that it would not try to reverse the crank when it was on the "dead center"; that is, when the crank-pin was nearest or farthest from the table. It always reversed when it could do so with the greatest ease; that point is when the pin is at right angles to the plane of its back and forth movement. This fact shows wonderful intelligence.

Another test was made to find out if it was necessary to speak aloud to have it reverse. It was found at once that one could simply *think* the command for the reversal, and it would obey. This showed conclusively that it was not the operators who, without knowing it, moved their muscles to accomplish the feat.

For a further conclusive test, a person stepped into the next room, about ten feet from the operators, and gave inaudible commands for it to reverse; to the astonishment of all, it did so. This experiment was repeated many times without failure. In this experiment the backs of operators were toward the one giving command.

After this a still more positive test was arranged; a person was to go into the street, about forty feet away, and, with the doors and windows closed, the curtain drawn, give mental orders for a reversal of the machine.

A person was selected to hold a watch in hand to note the number of reversals of the machine per minute; another to stand in the street with a watch in hand and note — by the movement of a finger — the time of giving the commands and the number given during the same minute. A third person was to stand at a window to give signals for the two sets of operators to begin the experiment at the same instant.

The commands given were obeyed perfectly; that is, if four commands were given per minute, there were four

reversals of the machine during the same time. Many tests were made to prove conclusively that there was an actual transmission of some kind of force from the operator in the street to the operators at the table within the room.

Reviewing this work logically, and remembering all that has been written of mind power, there can be doubt no longer that the force was physical. If commands were given aloud, there would be no astonishment; therefore, if we remember that inaudible thought is but the spoken word, there should be but one conclusion,—namely, sound waves setting up ether waves with identical impressions passing through wood and stone and iron to the sensitive brain operating the machine.

What is the sense in forever chasing an *ignis fatuus* when the real thing is within the grasp of even a child?

A person in the street pronounced inaudibly the words, “reverse, reverse,” which “set up” the etheric or electromagnetic flow with duplicate impressions. These impressions pulsed through the glass and wood of the house walls, and impinged upon the nerves hanging adown the framework of the operators, leaving their impression within the reservoirs.

For instance, they passed to the auditory reservoir, and being prominent, were taken from this reservoir by the auditory word-hearing department and forwarded to the prefrontal area. The Ego cells decided, no doubt, that as they were entirely new impressions, they should not pass through Broca’s area for expression by audible sounds; hence the operators were not cognizant of the flow. The work was carried on “subconsciously.”

After the Ego cells had decided the meaning of these new impressions, they were ordered to the motor areas of the brain, and through them to the great sympathetic nervous

system. This system ordered the nerves in the arms to reverse the electro-magnetic flow at the proper instant when the crank-pin of the shaft was at the top of its stroke, or "half stroke," in the language of the engineer.

At this time the table's top was level; therefore, if the current was flowing outward through the points of the fingers, it must be reversed and the flow be inward to change the movement of the table's top. When the crank-pin of any machine is in this position, it is very easy to change its motion.

The experiments with the needle in a vacuum have demonstrated that such reversals can and do occur. The writer demonstrates to persons every day that this is possible; that which a man beholds with his eyes, he is not apt to doubt. Frequently the needle will start and move outward for several inches, then reverse quickly and move inward to the neutral point between the base of the hand and the finger-tips.

Just the way in which the reversal is accomplished within the hands or arms can be explained in several ways. The centric cells of the sympathetic nervous system are constantly changing an afferent flow to an efferent one. This will give an idea as to how it might be accomplished, and still perhaps not be the exact way of it.

It is not the purpose here to give an explanation of the exact detail of all the phenomena connected with this present subject, but rather to show that the physical accomplishment of them is possible.

Where there are two pair of hands the flow must occur in perfect time; and when one remembers the perfect time which the forces of the body have accomplished in thousands of difficult exhibitions, none will believe this work beyond reason.

Call to mind, for instance, the movement of the hands and fingers when playing even the simplest selection upon the piano or violin. In hypnotism, commands can be given to the cellular life of the body under influence that it change the temperature of the body, and the order will be obeyed to a nicety if one understands the system.

In healing, one can stop a fever in a very short time without an audible sound, by thinking that the pores of the body shall be opened and the vasomotor nerves shall release the arteries close to the skin, thereby causing the moisture of the blood and perspiration glands to escape, carrying away the heat of the body.

In each case instanced, the nerves reversed their action to accomplish the results; therefore, why not believe the explanation given of the table phenomena with respect to its reversals?

The wireless or the wire torpedo can be controlled from the shore so that its movements are directed toward an object perhaps a mile or more away. This is accomplished by the changing of the flow of an electric current.

In this connection stop and think that as the mind of the entity comes from the minds of the cells of the body, and as it can change the flow of a current of electricity, why should not the organs of the body be able to do the same thing?

The writer has shown in the present work that the protoplasmic cells are shrinking and expanding while performing the tasks to which they have been assigned. This is the basic movement of life. This produces the undulations, because it alternates pressure and, to a degree, the absence of pressure. This explains the way in which the inflow and outflow takes place to and from the body as demon-

strated by the vital force needle. This flow is merely streams of electrons.

It will be acknowledged by any fair-minded person that if the mind can set up undulations, through the power of the protoplasmic cells, so that they pass outward in all directions with the speed of light — 186,380 miles per second,— carrying the impressions which one desires to communicate to another, the world shrinks to one's environment. The Vital Force Needle and thermometer experiments have demonstrated this fact.

CHAPTER XLII

WONDERFUL DISCOVERIES REGARDING SPIRITISTIC PHENOMENA

At this point a little flight into theories might be admissible. Sound waves travel about eleven hundred feet per second, and ether waves travel 186,380 miles per second.

For a moment place yourself in the cerebrum of a turtle, and thence view the world. Sound waves would have little meaning; and speed in the extreme would mean, perhaps, five feet per minute. Twenty feet per minute would be beyond all imagination.

In course of time knowledge of the wonderful speed of sound dawns upon one and, comparatively speaking, the mind is lost in amazement at the new possibilities of life. Then, later, when the speed of light is positive knowledge, again comparatively speaking, amazement prevails and life broadens beyond the wildest dreams of the mind which understood fully the speed of the turtle in which it dwelt, and, later, that of sound waves.

Now if we consider the slowness of the dawning of increased speed upon the mind, and note that when one thought the limit had been reached, this fallacy was soon dispelled, why should we accept the scientific belief that the speed of light is the limit of speed?

No doubt the turtle thought his speed was the limit before he saw other objects speedier than himself. And as the human being has a claim upon the turtle as a fore-

father, the line of reasoning is not too indefinite. It required many centuries to discover that there was a more subtle fluid than air *within* the air, and that this fluid moves with an incredible speed.

Who will have the temerity to say that the limit of speed is reached when one thinks that there must be a more subtle fluid than ether within the ether, with a still more incredible speed? And that within this new fluid will be found still another fluid with still greater speed, and that this fluid-within-fluid will continue forever, until — to make it plain — one shall be able to have the entire cosmos as an environment; and not only that, it will be an ever present quantity.

When means of communication become instantaneous for all distance as it practically is now for earthly distances, in that respect time will be no more. Then when one can see all distances, again "old Father Time" will be crowded nearer to his Waterloo. And this crowding will continue until time shall be no more. This sounds chimerical, but solid facts point to that ultimatum.

If the exhibitions of spiritistic phenomena are so mystifying that one readily grants them non-materiality, stop for a minute and consider the following:

It is known that a piston of an engine has to come to a full stop at the end of each stroke. If this be true, then all parts connected with it also have to stop action; this means that the connecting-rod and crank-pin have to stop at the end of each stroke. The crank-pin traveling its circular path is continually trying to pass an opposite point which is, to it, equal to the engine's "dead-center"; therefore, if it has to come to a dead stop to pass the engine-centers to return to its opposite point, it must be always at a standstill, because it is always, while in motion, passing its opposite point. Observe the electric light

wheels revolving as one views them on the street,— without motion,— and one will realize the point in hand.

Considering each electron in the wheel as a crank-pin, we may readily understand that each is in quiescence, though appearing to be in motion.

All systems of worlds are known to be traversing vast, sweeping circles which make them identical with the crank-pin with respect to the phenomenon mentioned. It cannot be proven that anything ever moved in a straight line, hence it can be proven that nothing moves. If nothing moves, how is it possible for spirits to come back?

By interpolating the above, the writer intends to show how foolish it is to credit phenomena of the spiritistic type and not give due weight to phenomena which really have a scientific foundation.

At the present time it is possible for the earth to be one's close environment with respect to all of the senses ; but when this new fluid is discovered and its laws made known, one will be able to intelligently communicate with the people of other planets than our own system of worlds.

Spiritists of today claim the ability to communicate with the people of Mars ; hence an object is in view in this theorizing. It is possible to communicate intelligently with the people of Mars, and it will be accomplished through the use of ether waves energized by the cells of the brain.

One must reason that the people of that planet are more advanced in civilization than our own ; therefore, they are capable of interpreting brain impressions much more sensitively than we. If the spectroscope can interpret a ray of light from that planet, then this thought should not be considered too " far-fetched."

Of course at the present no human being has the power to " set up " etheric waves that upon reaching that planet

could be interpreted by mechanical instruments, unless they are far in advance of any that we have; but with the human brain, no one can say there is a limit to its abilities.

CHAPTER XLIII

THE FLOW OF MIND FORCE

Whilst making tests with the table operating the sewing machine, a thin, sickly little woman came to view the work. Previous to the occurrence of the incident about to be related, the same operators had carried on the work of experimenting. The instant this lady came inside of the door the table ceased its movement. This was passing strange, because it had not occurred before; the machine had not failed, during a period of several weeks, to respond to the power of the operators.

The lady was she of whom it has been recorded that the *force* controlled her arm during the night to her exceeding discomfort and physical danger. One could scarcely help connecting her appearance with the phenomenon. She was requested to go outside for a time, and upon doing so the table began to move as usual; but each time, upon her appearance, the table refused to act.

This force being a physical one, the writer knew that it must flow to the point of least resistance. Therefore, he calculated that this little woman's body was such a point.

To prove this to his coöperators, a thermometer was provided with which to take her temperature the instant she came within the door. Upon taking it was found to be very low, about ninety-six degrees; the temperature of each one of the operators was taken and found to be far above this.

Here was increased evidence to show that the force was not spiritistic, and splendid proof that it was a force which could be controlled at will, because it acted just like other forces which are controlled.

It was found that after the lady had been in the room for several hours, her temperature had risen to ninety-eight degrees, when she did not affect the operations of the machine adversely. This fact showed beyond contention that the force was physical.

It was also found, when the table refused to operate because of her presence, that she could place one finger upon its top, when it would run with as much force as when all the operators were sending to it their electro-magnetic current. At other times, when no operators were present, she did not have the power to this degree; this again proves what the thermometer had already demonstrated, namely, that the force of the operators merely flowed to the point of least resistance.

This fact coincides with natural law, and gave the last link to the chain of facts which shall forever rid the world of one of the most pernicious beliefs with which its people have had to contend.

Spiritualism is not more wedded to this belief of spirits being around and about than all religious societies. We may go among the members of religious sects the world over, and eight out of ten of them have this belief. Protestants, Catholics, Jews, all have the belief that spirits can and do control our movements through life. It makes one a slave, an understrapper, a thing which cannot control its own destiny.

Speaking more broadly, it has been a chain that has held back true progress for centuries and, no doubt, will continue its baneful influence for other centuries before the

truth shall be clearly stamped upon the brains of the people.

The needle referred to in a previous chapter also showed this principle to be correct. The writer soon found, after the first experiments with the needle, that if a person of lower vital force than himself was in the room, the needle would not move. When alone, it never failed to respond to his electro-magnetic flow.

This is the reason why the work of moving tables for public exhibition cannot be carried on; persons of very low vitality are bound to visit such exhibitions, when they at once prevent the exhibition for which they have paid their money. No doubt there will be found a way, other than trickery, to overcome this defect when it shall take a commercial trend.

As a final test to prove that the force, if it was *spiritistic*, would make sausages for any one, no matter how bad or good he might be, the table was connected to such a machine. It was found that the force would answer questions of the most solemn import, and the next moment run the machine and thereby squeeze out sausage meat. And, furthermore, when it was at this work, it was found that any one could think a command for the machine to reverse and, like the miniature machine, it would obey.

The spiritists gave up in despair; out of a group of five who assisted and observed the work, only one was really converted to the idea that the force could be no other than that which had been intelligently handled for forty years — electro-magnetic.

Religion is all right in its place, but when it comes to a contest between reason and religious belief, reason is generally the loser. It was so in this case. The religious belief would not allow of reasoning; this is wrong.

One can readily understand from this last experiment that this force will perform any unlawful or immoral work, if put to the task, the same as any other force under control. It would run faro tables or shake the dice, even though they were "loaded"; it would run an electric fan in a house of ill-repute as well as within the sanctuary of a church; it would run a moving-picture machine, though the pictures were the most objectionable ever made.

The large table was rigged with ball-bearing casters at each corner so that it would roll very easily over the floor. A very large sheet of paper was provided, on which it might move and write if it would. A carpenter's pencil, in a socket, adjusted to just touch the paper, was fastened at one end between the legs.

It was found that with two pairs of hands upon the top it would inscribe several different handwritings, and answer questions just as freely as the planchette.

Before the four casters were placed in position, only two were used, one at each side in the center of its length. In this way the table was almost balanced upon its casters, the carpenter's pencil used being a delicate support to keep this balance.

Two ladies who were very strong in the output of their electro-magnetic force, which they thought spiritistic force, placed their hands upon the end carrying the pencil. As soon as the table was charged it began to move, and all at once the pencil was crushed to bits upon the floor. The lady was asked if she had pressed upon the table, thereby causing the accident; she said, to her knowledge, she had not done so.

The accident led to another very important discovery. The pencil used was a carpenter's pencil — which is quite

broad and strong,—and this fact caused the writer to ask the question, “Why should it be crushed?”

To find out if the explanation of the phenomenon was correct, a spring scale was provided and hung between the table top at the pencil end and the ceiling of the room by means of a strong fish line. The idea was to find out the number of pounds of pressure upon the pencil's point. If the scale showed a reasonable pressure, this would lend additional proof of the fact that the force was one which could be used to perform useful work.

With four hands at the pencil end, inside of one minute the scale began to show pressure, and, to the astonishment of all, it increased until it registered twenty-four pounds. No wonder that the pencil's point was crushed!

A number of tests were made, with varying results if different persons placed their hands upon the table, or if those who were operating it changed position of hands, giving greater or less leverage. This showed markedly that each person had different bodily pressure. It is true, one could say that spirits work harder for one than another; but the spiritistic idea has been exploded.

To test this assumption, that it might become a fact, each person separately placed his hands upon the end of the table near the point of the scale's attachment, and the result showed that no two had the same pressure.

One of the persons, a lady who assisted in crushing the carpenter's pencil, showed a pressure of six pounds. The writer registered only two pounds.

Except the writer, all concluded that the pressure came from unconscious force of the muscles and, therefore, was not an extraordinary phenomenon. This outcome had been anticipated; a ring had been fastened to the floor under the edge of a rug, with the end in view to make a

test that would show conclusively that there would be an attraction as well as a repulsion.

The scale was fastened between the same end of the table and the floor, so that if it lifted the scale would register the pull. The same pair of hands were placed lightly upon the overhanging end of the table. The scale was carefully watched and — beyond belief — the pull or lift was exactly twenty-four pounds.

This test was also repeated for a university professor of psychology, but because he could not grasp the possibility of it being genuine work, it failed to cause further investigation.

To be doubly sure of the genuineness of the experiment, the table was tilted so that the same overhanging end was resting upon the floor; yet the results were the same, notwithstanding the force had to lift the table four inches before coming to a level.

In considering this phenomenon alone, one should be convinced that if this is physical force, it is always physical force which operates a table, because in this phenomenon there is always the up-and-down movement.

Then, again, to convince one that the force under proper conditions will act to the order of the mind, take note that when the tests for the attractive and repulsive forces were made, during the first part of the test, for the purpose of showing the repulsive force when the table was level, *it could have been attracted just as well as repulsed if the minds of the operators had so desired.* To prove this, remember that the operators desired the table to move toward the floor because the scales were above, when it showed twenty-four pounds downward pressure; but when the scales were below, the mind caused the table end to rise by reversing the current.

For the purpose of testing the horse power, or h. p. as it is generally known, of the force, the pine table — first mentioned as running the sewing machine — was connected to a shaft with a crank of the same stroke as the sewing machine.

When the table moved back and forth, it gave a rotary motion to the shaft, the end of which was to be a windlass drumhead on which a cord was to be wound, after passing over a pulley fastened to the ceiling. The other end of this cord was to be fastened to a weight, so that the time for the force, passing from the hands to the table, to lift a certain weight a certain distance could be accurately taken; having the weight and the distance lifted per minute, the h. p. could be determined.

Only two tests were made, and they were not made with the persons who first started the experiments; because of the trend of the experiments, being spiritists, most of them had ceased to come. The tests made worked beautifully, but the power disclosed was comparatively small. No doubt the fault lay in the fact that the persons making the tests had not worked together a sufficient length of time to educate the cellular life to send out the electromagnetic force in unison.

To make a fine rendition upon the piano as a duet the parties must practice together. Each may know the selection perfectly, but that is not sufficient. In the drama the degree of its success lies, first, in talent and, secondly, in unity of action.

It has been found that to have success with séances which will astonish one, it is necessary for the same parties to sit together for *practice*; this fact alone should positively convince one that an outside force has nothing to do with the phenomena.

The h. p. given off in these instances was only .097 per minute. As each person should give off $1/9$ of one h. p. this was very low. In the present work, as previously stated, the intention is to establish the fact that the force back of these phenomena is physical, so that the low h. p. exhibited should not be discouraging to a physicist to a greater extent than a spiritist if he considered it a supernatural force.

The table used in the experiments when the lead pencil was crushed, was again rigged with ball-bearing casters, one at each corner; a line was attached at two diagonal corners of the table top, and fastened to opposite sides of the room at a height that equaled that of the table. In each of these lines was inserted a scale, so that the pull upon the lines could be registered. The object of these tests was to show the force of a tortional movement of a "charged table."

Nearly every one who has experimented with these phenomena, whether for fun, or to gain information, or otherwise, has been impressed with the degree of pull which they exhibit. The thought came to the writer, "Why should spirits pull or push with greater force horizontally than perpendicularly?"

With the same pairs of hands upon its top that assisted when exhibiting the up-and-down pressure, that of twenty-four pounds, the scales showed over one hundred pounds of tortional force.

Careful experiments may prove that the force does not act with so great a difference; it is possible that the weight of the experimenters may have lent additional pressure. It is well known that the Hertzian waves flow with the greatest force when moving parallel with the surface of the earth.

Before closing the experiments, several tests were made to prove that the planchette, generally speaking, moves in conformity to the greatest number of lines of force projected; that is, if one person in the room could send forth a greater number of lines of force than three, his impressions conveyed would be more prominent, and hence would be first attended to by the special departments of the brain of the operator.

It seemed to the writer more than probable that in this work, as in all physical work, the most forceful impressions would have the right-of-way. To make the test it was necessary not to allow the experimenters an inkling of the end in view.

A number of persons were invited to witness the actions of the planchette. There were ten in the group, eight Catholics and two Protestants, one of whom was a strong theosophist, the other Protestant perhaps leaning toward theosophy. The Protestants were requested to place their hands upon the planchette. It began, as it usually does, by swinging in a circle and then to write.

The first sentence written was "*Dominus vobiscum.*" The second sentence which it wrote was "*Et cum spiritus tuo.*" Then, getting well "warmed up," like a scoring horse, it wrote the "Hail Mary" in full, with only one or two minor errors.

The two operators did not know the prayer or understand the Latin expressions. They were as much astonished as were the Catholics who were watching the experiments.

Of course the Catholics knew well all of the Latin expressions and the prayer, which proved conclusively, to the writer, that as not a Catholic was nearer than five feet to the operators, these impressions passed from the Catho-

lics' to the operators' brains, because they had made themselves passive that the spirits might have perfect freedom to operate.

When the planchette was asked to give the name of the spirit operator, it wrote "Sister Mary Agnes," who, it said, "'passed out' twenty-five years before." Note that the expression "passed out" is rarely used by a Catholic in this connection, so it seems that the Catholic "spirit" was affected by the habits of the two operators. This was more marked when the same "spirit" answered the question, "Where is Sister Mary Agnes now?" by saying that she was on the "seventh plane." The expression "seventh plane" is decidedly a theosophical one, which again shows the strength of habit.

Many tests were made along this line to prove that the one recorded was no exception. Religious subjects were used because most persons think forcefully either for or against such subjects. The conclusion drawn from the many experiments made was as follows:

If a number of persons of any religious belief are asked if Christ is God, if the majority believe that He is, the planchette, when asked the same question, in the majority of instances will answer in accordance with this belief.

Take a group of persons who are unconscious of the purpose of the questions, and ask each one if he believes in divorce, and if the majority are Catholics, the planchette will answer in the negative in the majority of instances; and often where there are only one or two Catholics and perhaps four or five other persons who are rather passive as regards this subject, the answer will be in accordance with the minority Catholic view, because all Catholics think forcefully relative to this subject. Many experiments were made along this line, with only one or two failures.

One may say with assurance that the "force" will act in accordance with the flow of the greatest number of lines of electro-magnetic force, carrying impressions to the brain of the operators of the planchette, automatic arm, ouija board, and moving tables or other objects.

Under favorable conditions a person can send out audible or inaudible sound waves which will set up ether waves that enter the reservoirs of the brain of an operator of any of these mechanical or natural instruments with their impressions; these impressions will become at once prominent, because such an operator is passive to such impressions. These impressions flow through the regular channels to the sympathetic nervous system without first passing to the thyroid glands and vocal cords.

This system has brain cells, and, collectively speaking, it is a brain which means that it can think, thereby sending out waves of electro-magnetic force in exactly the same manner that the prefrontal area does.

It has been shown that one can gaze at the needle which has been mentioned, and that it will move around in the jar in which it is hung.

One cannot say, with reason, that this force is not material; one must admit that if the eyes can send this force out at will, or withdraw it, there is no reason why the sympathetic nervous system should not be able to do so.

It has the ability to oppose the effect of one current with that of another, or to actually connect or disconnect the material of the body under its control, just as the cerebellum can, to allow the impressions of the brain to flow, or to check their flow, to all departments of the body.

An electro-magnetic current can be made to flow by wire or wirelessly, and produce a like effect upon a table if it is made of iron.

The writer made an iron table on which to make experiments, and found no difference in results between it and the wooden table, other than that the force seemed to have greater effect. If body electro-magnetic force moves an iron or wooden table, then, under proper conditions the commercial electro-magnetic force should move a wooden table.

If a bolt of lightning moves a house or tree, why should this seem to be too broad a statement? Therefore, all should be willing to admit the possibility of the explanations given, until there is a predominance of evidence in favor of the "immaterial force" belief.

CHAPTER XLIV

EXPLANATION OF OBJECTS MOVING WITHOUT CONTACT

Many claim to have viewed a table, planchette, ouija board, etc., move without contact. The writer was asked what he would say of the force should he behold it. The needle in a vacuum was the result of experimenting to prove that this force, also, was a material one.

It required a great deal of patience to develop this needle, because at the outset the writer was not vitally strong, and generally considerable time is necessary to teach the cells of the body to know just what is required of them. It is much like trying to educate children to do work which they have not known. The instrument had to be made so very sensitive — to be affected by the flow which he could send forth — that many times his courage was nearly exhausted.

He first suspended a toothpick in an enclosed fruit jar by a spider-web attached to its center of length, to the center of the top of the jar. It required several months' work before it moved by looking at it.

Needles have been hung, and moved by contact of the hands upon a body in which they were enclosed; but to the writer's knowledge no one ever made such a needle move through the forces emanating from the eyes. Finally, one day when merely looking at it from a point two feet dis-

tant, it started and moved rapidly around the jar without any contact with the hands upon the jar.

Then the needle which had been mentioned was designed, and found to be very sensitive. It was made, as previously explained, from the pith of the elderberry bush because of its extreme lightness, and suspended from one end, with a little weight hanging below it from the spider-web to which its end was fastened.

An additional object in suspending it from one end was to know whether the force was an attracting or repulsing one, or whether the needle merely swung into a current as stated.

It is more than probable that what seems to be attraction and repulsion is a material current, in which an object is carried.

It is pretty well understood that the compass needle swings into the electro-magnetic current which is flowing at a right angle to the direction of movement of the earth. If this is true, a simple explanation of the flow of wireless messages might be given to the effect that the impressions flow with the current to the north or south pole and, intersecting at these points, give a free path to all points upon the earth, within the earth's atmosphere or below its surface. And likewise all mind messages would flow.

As has been explained, the needle was first hung in a glass jar with the air not removed. It is this condition of the needle which makes it sensitive to the force flowing from the eyes, because the air is stirred and, of course, makes a stronger current than when it is removed.

The contact of the hand shows that a current is always flowing from the finger points when one is flowing into the base of the hand, or vice versa. This needle registers the vital force of a person perfectly, either by the contact

of the hands, or through the flow from the eyes or any part of the body.

Many will claim that an efferent current cannot flow along an afferent nerve; ¹ but when we consider that there are efferent nerves in the optic nerve, ² and the eyes can be used both afferently and efferently, we should allow the possibility of efferent nerves in the fingers, or that all afferent nerves may, with practice, be used efferently.

These needles simply force a realization that when the hands come in contact with an object, the force, as an efferent one, begins to flow. Therefore, who will dare to say that this does not prove that it is the vital force of the body which moves all objects?

One can attempt to move the needle either by contact or by viewing it, and not succeed; but by sitting still and concentrating upon the medulla and other vital organs of the body, the circulation will be increased to the extent that the needle begins to move.

We can hardly say, with reason, that the spirits were tired or came to the task reluctantly, but we can readily understand that this fact alone proves that one can be his own master if he makes the attempt before the devitalizing process has gone too far,— which means before he has lost too many electrons. Only those who are extremely healthy can move the needle by gazing at it in a vacuum. These needles have great significance in connection with the present subject, because they move without personal contact. Scientists have proven that objects will move without contact, but the majority have attributed the phenomena to spiritistic force.

¹ William Hanna Thomson, "Brain and Personality," page 144.

² Henry Gray, "Anatomy, Descriptive and Applied," Part IV, "Neurology—Organs of Senses."

This needle will move, with or without contact, for a child three years old. Of course it cannot be demonstrated that spirits do not actuate it; but rest assured that *if they do move it*, it is spirits which run the sewing machine and sausage machine, as well as the little dynamo!

The writer has not found one spiritist who thinks that spirits would not run a planchette which was driving an air-pump just for an experiment; but not one will admit that they will run a machine that is squeezing out sausages. Where is the difference?

This seems to the writer a bit of unreasonable reason; it will have to be left for each reader to judge.

The great scientific discovery that the protoplasmic cell exhibits positive force when there are too few electrons within it, proves that when one is thinking ever so slowly, he is sending forth electrons, because thinking is work, and work is always positive force.

Therefore, theoretically speaking, one cannot think without sending emissaries to the utmost confines of the cosmos.

It is known that the basic constituents of ether or electro-magnetic force are electrons, and it is known that ether disturbed never ceases to flow. The wonderful point to grasp is that man educates these electrons — or electrons educate man — so that when they go forth, they have intelligence, and can be made to exhibit that intelligence according to their teachings.

It might be compared to a great number of men meeting accidentally and agreeing to form a group-mind, then beginning to send emissaries to the confines of the earth for mutual benefit.

This group-mind would be superior to the mind of a separate person of the group, yet it came from the members

of the group. When one can define what this superior mind really is, then the great secret will be known. The writer has traced it to the Infinite; but what is the Infinite?

The retaining of the control of electrons by a central body, as matter, whether near or far away, is in accord with nature's laws.

A comet retaining control to a certain extent of its supposed tail, which may be stretched to infinite spaces, is more positive proof of the assertion.

If inanimate matter has this power, animate matter must also be invested with it; and if so invested, there is no reason to doubt that the force which emanates from animate matter as mind, can control matter without contact.

This control is plainly visible when one desires the needle to move in a defined direction. It will move as directed in most instances, regardless of the position of the one giving orders.

Scientists have proven that tables and other objects will move without contact. Heretofore this movement was supposed to be the result of spiritistic force; but now that that theory is shattered, we must conclude that it is the result of law.

The Newton law says that each particle of matter has an attraction for each other particle of matter in the cosmos; hence from this law we learn that the greater the number of electrons within the body, the greater its power. The sun holds the planets of the solar system to itself because of this law.

But why does not the sun draw the other planets to itself? The forces of "activity," as electronic material flowing from the body of the sun, are continually opposed by the forces of "directivity," which are identical, but flowing from other planets towards the sun's center.

The electrons flowing from the sun really strike a blow upon all material which they encounter. The blow which electrons of the earth strike against electrons coming from the sun is balanced automatically, according to the bulk of each great body. The balancing process is really the holding of the earth and all planets in their orbits.

This seems somewhat like digression, but considering that electrons are in inanimate as well as animate matter — differing only in their occupation — it will not be so regarded.

The protoplasmic cell is composed of innumerable systems of little worlds, each moving in a well defined orbit and surrounded by protoplasm which, in turn, is basically known to be electronic.

Notice here the difference in electrons, the controlling and the controlled; and then consider human entities being as much alike as peas when viewed perspective, yet so different in their output when viewed minutely and separately. One abiding fact is that electrons, as well as individuals, must have a teacher. Following this principle, as before, we are led to the Infinite.

It is evident that the human body is a world in itself; that it is also surrounded with its electrons as a field of force; and that within that field other electrons come and go.

The aura is photographed, so that that field is known to exist. Who shall define its limits?

Each pulsation of the heart sends its electrons to the farthest depths of the cosmos. Each pulsation of the brain commissions its highly intelligent electrons to go forth to do its bidding.

The situation outside of the body is analogous to that within; within, the stationary cells keep close to their

homes, while the moving cells — the corpuscles or leucocytes — go whither they will by using the material of the body as a foundation from which to push themselves along. These masses could not move but for the solid force behind them. This principle is true of all living things in the outer world.

Therefore, in this field filling infinite space there are electrons which do not move far from the place where they were born, and higher intelligent electrons which move amongst these lower intelligences whither they will or are willed.

Next consider human beings; they, too, as entities, are those who do not move far from their birthplaces and the wanderers who move amongst them as they wish or are commanded.

The results that this knowledge will bring to the human race are so astounding that one might ask: "Is there a limit to human endeavor?" The answer would be, viewing the matter in a perfectly rational way, "No."

If one should ask "Whence come electrons?" the answer would be: "From infinite space; and infinite space is everywhere." We know that there are electrons which are wiser than other electrons; but no one of them has infinite knowledge. Each collection of animate electrons know, generally speaking, more than single electrons; and the greater the collection as an entity, the greater its knowledge.

Certain kinds of electrons are held within their orbits, surrounding the human body at certain distances from its center, just as the earth is held close to the bosom of the sun. The earth holds its moon in the same manner. The invisible stars, both great and small, have this kind of power.

The inflowing electronic forces of the earth can be overcome to a certain extent by the animate electrons upon its surface, and this is proof that some electrons know more than others. Every exhibition of force through mechanical appliances is additional proof of this statement.

When an automobile moves over the surface of the earth, it is the animate electrons of the earth merely overcoming the inanimate electrons crowding in from the sun and other planets. An elevator carrying passengers is but another exhibition of this principle.

The fact that the needle mentioned can be moved, without contact, to the right or to the left, through an action of the mind, is simply explained under this principle.

One's inanimate electrons float through all substances as ether, and when the mind orders animate electrons to go to the needle and move it in a certain direction, it is accomplished through the powers of mechanical levers either within or without their little bodies. Imagine these animate electrons, when the order is given, crowding together upon one side of the needle and expanding against the inanimate electrons filling all space within the jar.

A table moves without contact through the same means. It is first charged with one's animate and inanimate electrons; then the intelligent or animate electrons can, one from the other, expand against the walls or ceilings of the body and thereby move that body.

When we remember that scientific research has proven that two electrons placed two-fifths of an inch apart can repel each other with a force of four hundred and thirty-five pounds, this statement will not seem out of place.

Dr. Charles Littlefield, in the *Progress Magazine* of December, 1910, and January, 1911, has shown that one can

really send his electrons from his body and have them perform intelligent acts.

He took a drop of solution of one of the mineral salts and placed it upon a glass slide of a high-power microscope, and after concentrating upon it for a short time with the intention of having an image of a heart formed within the drop, he looked through the instrument and beheld the microscopic results of his very thoughts. The photographs of a number of images so formed were given, so that there is no doubt of the facts.

The doctor concluded that the mineral was intelligent, and in some mystical way knew of the thoughts within the brain, and arranged themselves in accordance therewith. He further concluded that it is they who go to the different parts of the body at the desire of the mind, to cure the parts of their ills. This seems quite plausible in view of the fact that no one in the past has been able to give a solution of the phenomenon of healing.

But now that the solution is at hand, one may view the doctor's experiments from this new vantage point with much enlightenment.

When the doctor concentrated upon the solution of mineral salt, a collection of inanimate electrons, he sent animate electrons to do his bidding within that drop of mineral-salt solution.

Ordinarily, one would say that an impression was set up as an inaudible sound wave, and then an ether wave passed outward in all directions.

If the solution had been sensitive gelatine, and a photographer reflected light to it which had impinged upon some object, there would seemingly be no mystery about it; yet the greatest mystery would have been there.

The electrons which build the definite forms within each

kind of mineral salt never vary in their work,— the forms of construction. This proves beyond a doubt that some foreign intelligence came to the drop of solution mentioned.

One cannot say that these electrons within the salt do not have life, but science does not allow that they have the highest intelligence. One may view a crazy person who always performs a certain work in a certain way, which is entirely different to the way in which a sane person performs it. This person might, with reason, be named an inanimate entity as long as this state lasted.

So that the difference between animate and inanimate life rests solely upon the fact that one life can change its mode of action, and the other is held fast in the grip of habit and never varies, considering ordinary lengths of time, its mode of action. Therefore, it is obvious that one can send animate electrons from his body and have them do his bidding, whether near or far away.

CHAPTER XLV

MATERIALIZATION AND SPIRITISTIC MESSAGES

Scientific tests have been made which show that a number of persons can concentrate with the desire to have a human form materialize, and its accomplishment will be attained. The first experiments required many sittings before results were obtained.

The fact that the form was photographed is proof that it was real. And because these results were reached, it was concluded that spirits built the form of the material of the human bodies present. To prove this, the parties were weighed before and after the experiment, and the loss of weight corresponded to the weight of an average size person.

The form was photographed; therefore one should conclude, with reason, that the weight lost had been transported, in some mysterious manner, to that of the materialized form.

The minds of the experimenters *desired* a form, and the intelligent conscious electrons of the bodies moved according to plan and arrange the electrons in the field of force to the form desired.

It is very doubtful if the form was more than a shell mass of electrons; yet if one concedes that this shell of a form was constructed at the behest of will-power, the perfect form within and without is possible of construction

— with the proper desire and patience to practice with that end in view.

It is recorded that experimenters have had a materialized hand thrust into a vessel filled with wax, and then had the hand dematerialized, leaving a perfect impression of the hand in the wax. The hand, being larger than the wrist, if withdrawn, would destroy the mold if it were not dematerialized. This experiment, like the last one recorded, required a great deal of time and patience and mind-work.

Bas-relief photography proves that light waves make impressions in wax or supersensitive gelatine to the depth of nearly one-half inch. The explanation of this phenomenon is as simple as that for the materialized form. The electrons had to be taught to arrange themselves to the form desired and then, at the will of the experimenters, disband, leaving the form to which they had arranged themselves visibly present within the wax.

Recalling the experiments of Dr. Littlefield recorded in a previous chapter, we can readily conceive that if he could send his electrons to a drop of solution of a mineral salt to construct forms, this phenomenon was accomplished in the same manner.

To make a concise statement of the principle, we may say that when one thinks, audibly or inaudibly, sound waves are "set up" which in turn "set up" identical ether or electronic waves; this impelling the material things of a body is really the forcing of intelligent electrons to the utmost bounds of the cosmos.

It has been scientifically demonstrated that an ether wave, once set in motion, never ceases to flow; and as ether waves are merely electronic waves, the above statement is

true. It may be that each intelligent electron passes the message to its neighbor, and so on to all distances. These electrons have been educated by the higher intelligent cells of the brain to do the bidding of the majority force of the body, and consequently will obey this central mind when any distance from it, because the intelligence is conveyed by the wave which passes through the field of inanimate electrons with the speed of light. Is it not better to accept such explanation of the phenomenon than to believe the spiritistic theory?

Mr. Hudson, the author of "Mental Medicine" and other great books, records the curing of patients distant ten thousand miles. Outside of this authority, great scientific minds are willing to allow that such cures can be wrought.

If one can send something good to a person that distance why cannot one send something bad? Inasmuch as healing is merely the sending of impressions to the brain which causes the intelligent cells or collection of cells — the white corpuscle — to destroy or drive the ignorant cells from their detrimental work, why should not this same principle act to force impressions within the brain which would give the belief that one is controlled by good or bad spirits?

The point should be very plain when we consider the science of hypnotism. It is known that an expert hypnotist can lull the cells of the brain to repose by forcing the medulla to open the arteries therein, and then command the sympathetic nervous system, which is back of all body activity, to do his bidding; but does one think this work is ever accomplished by immaterial spirits?

All kinds of impressions are ever flowing; hence it is not

necessary to deliberately send impressions to another's brain for him to feel that "something" has control of his motor areas.

It is necessary for us to know that while inanimate electrons flow to the point of least resistance — the same as in electricity, water, etc.— the animate electrons can and do move through spaces filled with inanimate electrons to points of higher or highest, lower or lowest, pressures. If this were not so, then persons of lowered vitality would be continually receiving from persons of higher vitality, but never vice versa.

It is known that persons of higher vitality do receive at times, under proper conditions, electrons good, bad, or indifferent from those of lower vitality. When a person is devitalized to a certain extent, if the pores are relaxed sufficiently, the flow of inanimate electrons will surely take place; and if the attraction within the body is not sufficiently great to induce the animate electrons to remain, the devitalized condition will increase until all have passed to other bodies. Then one is pronounced dead.

Of course, it is natural for animate electrons to move with greater ease toward points of lower pressure. It is this principle that makes it so easy for one to heal and control another. This also accounts for the well known fact that a devitalized person makes the best medium and poorest healer, because of supersensitive nerves with which to receive and a scarcity of animate electrons to send forth. This principle, not being understood, has prevented the race from forcing solutions of its destiny. Unconscious of the law, it has naturally drifted toward the point of lowest pressure — ignorance.

The movements of tables, planchettes, ouija boards, and

other objects through personal contact, have been accounted for in a way which cannot be gainsaid. The movements of the needle mentioned show that there is a force coming and going to and from the body, and that experiments with this needle and other instruments which have been described show that this force can be used to produce all the phenomena known to scientific research in the field of what is known as occult force.

Although all details connected with these phenomena have not been scientifically explained in the present work by recounting exhibitions of this force, the principle recognized,—namely, that where phenomena are known to be identical, they must have the same source of power,—shows that minor exhibitions of the phenomena must also be identical.

To explain: If one can place the hands upon a table top, thereby causing it to move in a definite direction to exhibit intelligence by the use of a code—"raps," and then, by holding the hands a fraction of an inch above its surface, produce identical results that never differ, he must, with reason, conclude that the power back of the two exhibitions is certainly the same. Then if like results can be produced when one is a foot or many feet or many miles away, are we not justified in declaring that it is the same power in all similar exhibitions?

There are plenty of instances which record that a table has been unknowingly charged because it was placed where lines of human force passed through it in traversing space from one to another, under the law mentioned. When so charged, if one asked it if it was a certain spirit who was the operator, known to have passed away, the table would lift one of its legs and answer by the usual code—three

raps for yes and one for no. If the table was ordered to slide upon the floor to the right or left, or to balance itself upon one leg, it would invariably obey.

The writer can have all these "stunts" performed with his hands upon the table; and he realizes that it is only a matter of time and practice to educate the cells of his body to do his will with the object without the contact of the hands. Remembering his experiments of moving the needle within a closed jar to right or left, with the air not extracted, it should be allowed that the above statement is wholly within reason. When the table becomes charged with both kinds of electrons under one's control, what is easier than for the intelligent ones to arrange themselves in a line from floor and ceiling to its top, and by pulling and pushing—attraction and repulsion—lift and depress it at the will of the operator? Or to make the same arrangement from walls to table and twist it around?

These electrons are the physical spirits which have held sway over the minds of certain persons since the beginning of conscious mind.

It is not so long ago that one declared it was nonsense to believe that one piece of iron could pull another with no visible contact.

Many believe that one can merely touch finger tips to an object,—such, for instance, as the planchette,—when it will move. Naturally one concludes that the force is electro-magnetic; but when the same force is asked to answer a question and it obeys, many rebel at a like inference. Consistency is a jewel, and, like all jewels, hard to find.

The writer has made tests with the pith needle mentioned, over a distance of one hundred and twenty-six miles. By concentrating at stated times, it began to move

though stationary for hours. This is a no more wonderful phenomenon than to change the temperature of a human body at that distance; or for one to place the hands upon a planchette at a certain time and find it will not move because he has not sufficient power, then to have another several miles away, of greater mental power, called over the 'phone to move it for him, and see it obey.

The writer has already conveyed actual messages over long distances in this manner. All that is necessary is to arrange the time and be in some practice with the planchette or "automatic arm," etc. One should command the desired message written; and with practice it will be written though the instrument operated is hundreds of miles away.

If impressions can be sent to a brain over thousands of miles of land and sea, thereby setting the cellular life of a body at work destroying germs which are — in their ignorance — trying to annihilate it, why should not these seeming wonders likewise be achieved?

To show this principle: A German in Alaska was dying from blood poisoning; he continued to repeat to his friends that his mother, in San Francisco, California, had a German salve that would surely cure him if he had it. A steamer came to Nome, the last of the season; a package was delivered to him,—it was the German salve. It saved his life.

CHAPTER XLVI

APPARITIONS, GHOSTS, AND SPIRIT PHOTOGRAPHY

Take other seemingly mysterious exhibitions of spiritistic force, such as "rapping" in tables and walls, and we shall find that the explanation given will make them very commonplace indeed.

"Rapping" will answer by the spiritistic code in the same intelligent manner that a table will lift its leg and strike the floor. *They will obey a strong mind*; if told never to come again, or to come oftener, the command will be an ultimatum to them. Here the similarity of phenomena should convince any one of the source of power.

And why should they not obey, when the power behind the raps emanates from the cellular life of a body under command of a strong mind?

It has been found that an energetic mind has greater results with these "raps" than a less strong one; this, again, shows similarity of phenomena.

Thunder is known to be caused by two electric currents meeting, or by air particles uniting after the current has passed through them. Once allow that a human body can send forth an electric current — and one must allow it — and that that current flows into walls or near-by objects, then it can easily be believed that "raps" are results of one's own lightning. The writer has proven that the great sympathetic nervous system controls the flow of electro-

magnetic force of the body ; hence it is easy to realize that "raps" can also be controlled.

In many instances these phenomena are results of a supersensitive brain ; that is, the impressions are started by an incoming wireless wave, or by habit, or by diseased cells within departments of the brain, or from the cells of the body starting the impressions as they had been wont to do,—as previously shown in the chapter, "Mental Diseases."

One instance will suffice to illustrate this point. A lady was lecturing before a small audience ; in the audience was one who believed in spirits and frequently lent herself to their control. During the lecture this lady heard a door-bell ring, and, at the request of the lecturer, went to the door. Afterward she claimed that a woman stood there desiring to know about the lecturer, and then brushed by her and entered the lecture-room.

After the address was over, the lecturer asked of the lady mentioned, who it was that rang the bell. She replied that she did not know, as she was a stranger to her ; but she said,

"You should know, because she came into the lecture-room and must have passed through it on her way to your private apartment. She was not there when I returned."

The lecturer said,

"No one passed through the lecture-room or into it ; you are mistaken."

But the lady of the mediumistic qualities could not be convinced that she had made a mistake. It was a case of diseased brain. The writer diagnosed the brain and found the nerves badly inflamed.

The auditory portion of the brain sent forth the sound of a ringing bell to the cerebrum, and the visual area sent

through the object-seeing department an impression of the mystical lady, and the general sensory portion forwarded to the cerebrum the impression of a woman brushing closely by the body; and the three sensations combined to deceive. The lady lecturer claims that she heard the doorbell ring, and it is possible that a boy did ring the bell for mischief and run away; but it is probable that it occurred as related, because the writer found that the brain of the lady lecturer was also in some trouble. But without the least sign of trouble within the brain, the auditory cells could have caught the vibrations of a bell ringing which emanated first from the throat of the mediumistic lady.

If the writer did not know of many who are often hearing sounds and seeing things of which no one else is conscious, he might conclude that the bell did really ring.

The author has read the works of foremost writers of the world along these lines — those who have adopted the scientific belief that spirits can come back — and has carefully noted the phenomena which has been given as proof for the belief; but not one is recorded which is not explainable by the working of the physical laws recorded herein.

Knowing that within the three reservoirs of the brain are all the impressions which the world has ever known, and the makings of all it can ever know, it will be easy to believe that these phenomena are the results of law.

The seeing of ghosts is easily explained: First, as explained in Chapter XXIV, as misinterpretation, which occurs solely within the brain. Second, a reality outside of the brain, as explained in Chapter XLV as "Materialization," which is mind forcing the electrons over which it has control to arrange themselves into a ghostly shape or form.

They do this wantonly or otherwise, much as children will do things which are explainable. Third, as mere impressions imbedded within the woodwork, ironwork, stonework, etc., of house or room; whether an actual occurrence or forceful thinking has caused them, it makes no difference; when a person of sensitive nerves happens to be within the room, they are liable to receive these impressions.

It must be remembered that an impression, basically speaking, is composed, rank and file, of animate and inanimate electrons which can come forth from the material in which they are imbedded as easily as they move from one body to another, or as easily as they pass — as etheric flow — through all substance.

It is these animate electrons which pass from an object to one's body, or from an article to one's hand, carrying messages to the brain, that enable one person to tell all about another or objects.

If an article has been used for very bad purposes for a great length of time, many persons can tell it at once. One may touch the furniture, walls, or other objects in a haunted house, and if his brain conditions are right, he will begin to hear and see "things."

Spirit photography is held as a proof that spirits must come back and, to tell the truth, it seems like good proof.

One should understand that photographic plates are so sensitive that they are frequently destroyed in the factories because some mechanic is so vitally strong that the physical waves which emanate from his body produce a blur upon them, or because he is such a good receiving instrument that the waves flowing to his body blur the plates. These emanating waves are nothing more than invisible light waves which are generated by the building cells of the body. It is well known that all animals and plants

emit light, hence this statement should be given due credit.

It is known that many spirit photographers are real mediums, and often have to resort to trickery to deliver the "goods." But without doubt there is a scientific foundation for the belief that spirits do not perform the work. Baraduc, a French scientist, has made plates so sensitive that he has photographed thought waves.

If the photograph of a dead friend or parent is desired, and the bereaved can concentrate with sufficient steadiness, thereby sending out strong impressions of the one desired, these waves will impinge upon the plates and the picture will surely be obtained.

Again, we should here recall the work of Doctor Littlefield to strengthen the belief that electrons will, under proper education, arrange themselves upon the plate in full accord with the desire of the Ego force of the brain.

Inasmuch as all brains have every impression within them, and are constantly sending them forth as plans for action within themselves and others, but not according to a general plan, it is evident that the future of an individual or nation cannot be foretold.

Take it as regards religion: As long as the majority of lines of force given to the world are religious lines, the people of the earth will be religious. Take it as regards health or the belief that death is unnecessary: It will work out in the same manner; namely, health will come and death will disappear, solely because mind has planned it so.

But mind in the majority of persons will never plan it so until it can see the exact way for its accomplishment.

If one were up in the air at a sufficient height to view the surface of the United States at a glance, he might say that its railroads and highways and cities and towns were

the result of a *general* fore-planning; but he knows that it is not so. There is one general plan for the world, and that is that it must become ideal; but when, or how, only the future can tell. This proves the point which the writer desires to impress with great force,—namely, that there is no future know-all force or intelligence within or without the rank and file of the people of the earth.

Those who planned as far as possible the future of this country at its inception, did not, in their most exhilarated moments, see its future glory. Nor is there a mind today which can conceive of what its glory shall be three centuries hence. Yet the basic things for this construction are surely within the reservoirs of the brain.

As the impressions of all persons living and dead are within human brains, the photographing of a dead face is not proof that spirits did the work. If we had the photograph of a person who had been dead — say for thirty years, we would not think it strange to see a copy of it taken; and as we can recall faces of long ago, this should be considered proof that faces are within the brain, no matter how long one lives. In reality, that is all that the photographing of dead faces amounts to.

The writer can tell the shape of the features of one who has been dead for years. He can tell the color of the hair and eyes and of many personal characteristics. What is a far greater seeming mystery, he can tell the disease of which he died, and of other diseases with which he was afflicted. It is through this knowledge that he can tell certain characteristics.

It is merely a matter of practice after one knows the way in which it may be accomplished. The writer has a number of pupils, young boys and girls, and several grown people, who can do similar work. This proves that it is

an exact science and, without an exception, the greatest discovery ever made; because by the use of it one may drive death forever from his environment.

The sending out of impressions of the brain, whether consciously or unconsciously, accounts for the phenomena of foretelling and foreseeing. That is, one may "see" that a thing is going to occur when it was not going to occur; but the sending out of the impressions of a future event — a plan — caused its occurrence.

One may "see" that he is going to be sick, and that frequently causes the sickness. He can predict his own or another's death, and it is almost equal to a death sentence. This fact is so well attested that it is quite unnecessary to dwell upon it. We can think that a man is going to be well and, behold, he regains health! This is most significant!

Is better proof needed to convince us that each impression sent forth is a plan for some one to follow?

This country will be great — but not according to a general plan — if the majority of lines of force-carrying impressions emanating from its individuals represents greatness. The phenomena of foretelling and foreseeing is not what it seems. It is this quality which has caused humanity to cling to the belief in spirits with such tenacity.

The return of the Halley comet, predicted from calculations made by Edmund Halley, a British astronomer and mathematician, is proof of the power of the mind to foretell events.

If no one from this time to the present knew aught of the science of mathematics, spiritists would ascribe this power of foretelling to the "spirits."

To further illustrate the principle, that it may seem plain: The spirits might tell one to start a great ice

cream business — such an instance is within the writer's mind — and great success followed. The cause might have been the cells of the stomach, which were overwarm because the medulla allowed too much blood to flow through its arteries. These impressions, flowing through the reservoirs of the brain and their special departments, cause other impressions of a like nature to flow, also, to the forebrain; among them those of the details of a great ice cream business.

One might be unconscious of the true source of these impressions, and spirits would receive the credit. In ten years he might amass a fortune and tell all of his friends; and thus spirit-fame would be spread broadcast over the earth. Yet the real cause might be a mouse which ran across the floor, exciting the medulla to the extent that it released the arteries within the stomach. A cat might have frightened the mouse, and so on until one is led, for the first cause, to the first movement of matter in the cosmos, but never to an immaterial thing.

It is a safe plan — when spirits predict the future — if it is a good prediction, to take notice and try to make it come true. But when they predict bad things, we should strenuously oppose such impressions as real things which are aimed, perhaps unconsciously, to destroy life.

All this shows quite forcefully that no one is predestined for a certain end, good or bad; but rather that the race is predestined for a certain beautiful condition, and that it has to attain that condition in its own way, through experience, as it progresses toward that condition. This attainment must be a physical one; and, as has been shown, this corresponds with the Bible's teachings.

As one wills, he can live or die. Each individual has that within him which, through knowledge of this wonder-

ful quality, will enable him to do with himself that which the race is sure soon to do for itself. If this were not so, the race could not attain perfection. Therefore, it is obvious that spirits or impressions which act to defer the time of attainment of this end, could not do so if one willed consciously otherwise.

To further illustrate this point: The writer's little boy had been in the habit of saying goodbye each morning at the top of four steps above a cement sidewalk. This had been his habit during a period of several months. One day the writer was playing peek-a-boo from the corner of the house with him, when he had a sudden impression of the little fellow falling face downward upon the cement sidewalk. The next moment he saw him shooting down the steps just as he had pictured him.

No doubt it was the cells of caution within the author's brain that were the cause of the accident; they sent the impression to the forebrain, which forwarded it for action to the motor areas and sympathetic nervous system, just as an impression passes to like areas and on to the sympathetic nervous system of a "jumping Frenchman," mention of which has been made. The child's reasoning faculties were slow to act; hence the accident.

In connection with this accident recall the experiments with the miniature table when it reversed by order of a mental message from a person many feet away, through walls, window curtains, and glass. If the writer had not sent forth the impression, the accident would not have occurred.

During the tests to prove that spirits will work, a lady who was assisting had the habit of allowing a semi-conscious state to come over her, believing that spirits came to her during such times.

While under the influence of these spirits, as she termed it, she was told that the writer was going to have a serious street car accident and that his home was to be robbed. She described his robbery in detail, going so far as to mention the point of entrance. She also described the car accident minutely, as the writer could attest, because it occurred several years before in the city of Portland, Oregon.

The robbery came off — exactly as she had *planned* it — about one year later.

If one can *plan* for another to get well or sick, why cannot one send out impressions which, passing into the brains of thousands who have a desire to perform robberies, cause the action of the great sympathetic nervous system, because the forebrain is willing.

When one sends forth such an impression, he must remember that the intelligent electrons move forward in all directions, carrying the message to all brains, and then return, rebounding to the brain whence they came, accompanied by other electrons from all brains. Hence the robber who desired to follow his “lead” had sure guides to the spot.

If this is not so, how is it that persons falling in love and at once separated without knowledge of each other’s whereabouts, in most cases, unconscious of the way, find each other?

The intelligent electrons, like busy bees, are continually wandering far afield and as frequently returning to their home-places. Thousands of words might be written to prove this contention, but as nearly every one has had such experience or knows of it, it seems quite unnecessary.

Consider all the prophecies of the Bible with this principle in view, and one can readily understand that the

sending out of the impressions was the cause of their fulfillment; they did not know what was going to occur, but, by fore-planning, predestined each occurrence.

If all of the inhabitants of the earth could be induced to concentrate upon the desire that a greater man than the world has ever known shall come to it inside of one hundred years, if the desire was held that length of time, he would appear the very day predicted; and, further, if they desired the greatest human monster to come that it had ever known, he, too, would surely appear — not by the power of some outside force, but by that of their own minds.

It is a splendid thing for one who is ignorant of these laws to go to a fortune-teller who always tells good things in store for him. Why? Because the cellular lives of the body try at once to act to the impressions given. They need plans; and plans they will follow to the minutest detail.

Note, on the other hand, that, as the majority of human beings are wont to predict disaster, the majority of such "mind mechanics" plan disaster, because their brains are in a calamitous condition. Hence, to say the least, it is a dangerous practice.

From all that has been written we readily understand why one cannot fore-plan with accuracy. To summarize, — that this may be readily grasped, it must be understood that there can be no predestination as long as no two beings think alike, and all are sending out this mixture of impressions.

If a child could start with cells that did not already have little brains full of all impressions which have been given to the world, and then for years have but one teacher who could send out but one kind of impression, its future would be predestined. But that is impossible; hence it is

useless to write of it for other purposes than to make one's meaning plain.

Again, this principle shows why a country like the United States cannot be fore-planned. And if this country is not fore-planned as an entity, then no country or collection of countries can be. One can foretell that life upon the earth will continue to elevate itself, but the details of this great work cannot be known.

So that, speaking ultimately, only one thing, all goodness, can be foretold; but, speaking finitely, many things can be planned and the plans executed to a nicety.

If one should insist that countries are fore-planned as to detail, and by an infinite Force, if one viewed the actions of countries during the ages, he would be compelled to conclude that the Designer certainly made many curious mistakes, or else that the scheme is so vast that no one is capable of judging.

It is more logical to infer that only a beautiful ending of the great drama was planned, and that the details have always been unknown to any force. This conclusion will not allow one to cast a stigma upon the name of the great Designer.

If it is true, then one can realize that beautiful fore-planning should be the rule as regards every action of life.

It is an interesting fact that spirits must come through the operation of special brains. It is also a curious fact that certain arts and sciences must come through certain brains. But why should one be considered mysterious and not the others? How can a scientific mind allow that, because a medium says certain spirits whispered things to her, unknown to others, it is necessarily so?

Because the spirits said that an occurrence would take place and it did, is that proof — in view of all that has

been written — that spirits foretold it? In the light of what has been written of fore-thinking, it should not be so considered.

If spirits tell a medium of a certain thing which occurred in the early life of another whom the spirits did not know in life, can that be reasonably considered proof that the knowledge came from spirits? No! Because the medium had that impression in her brain ever since her brain was formed.

Suppose that three persons arrange that the one who dies first shall give some sign to those left that it is one of the trio who made the arrangement to appear. Suppose that the sign is to be information of some occurrence of which the departed had no knowledge before death, but was known to more than one person still living. If this information is given, would it be proof that the departed came back, or that this spirit knew all things? No! Because the occurrence was common brain property, and the medium or person to whom the spirit made the supposed communication had the impression within her brain; and merely the thinking of the compact by those in the secret, or otherwise, caused those "wants" to enter the brain, and all brains, energizing the departments and causing the flow.

If spirits give warning that an accident is going to occur to a certain person and it does take place, is that proof that the spirits deserve the credit for knowing all things or even that particular thing? No! Because the medium's brain could have been energized in many ways, as has been shown, to send forth such an impression, which impression really caused the accident.

The writer knows a lady who predicted that her own death would occur at a certain time, and sure enough it did; now if she had fought such a prediction and made a

firm stand that it should not occur, the very demons of the supposed "underworld" or the greatest forces of the "upper-world" could not have robbed her of life. *If time is considered, each holds his destiny in his hands.*

"There's the marble, there's the chisel,—
Take it, work it to thy will;
Thou alone can shape thy future,
Heaven send thee strength and skill."

Quite recently four persons were playing cards for amusement; none of them was a spiritist. For sport one of the party told the fortune of another of the group.

The fortune-teller saw by the arrangement of the cards that an accident was going to occur to one of the party, him whose fortune was being told; the fortune-teller said it was to be a runaway, and that he was to be seriously injured, but would recover, and that he would have three good unprofessional nurses.

Inside of three days the accident occurred as "fore-planned,"—even to the three good nurses. The fortune-teller was, without doubt, the cause of the accident; he caused the definite impressions within the brain to which the cellular life of the body acted.

It has been written in this volume that the ignorant cells of the body have caused diseases, because such impressions were within the brain. A spear-thrust wound, similar to that which pierced the side of Christ, has been constructed within the breast of women who have dwelt too long upon that sad occurrence. If this is true, then why not all of the occurrences related? And why not all such spiritistic occurrences since the beginning of time?

Many mediums can diagnose mines correctly, which knowledge is supposed to come from the spirits. But when

it is remembered that currents of electricity are continually passing through the earth in the same manner as when passing through the wires or atmosphere, why should that be considered so mysterious? If a current of electro-magnetic force can bring impressions through a wire or air, why not through a rock?

If the writer can diagnose the body of a person which he has not known, and which is far from him, why should he not diagnose a mine? Ether waves and light waves and electro-magnetic waves are identical as regards speed and penetrativeness; therefore, why is not one phenomenon as scientific as the other? Reasoning by analogy, it is.

If it is *spirits* that control the "automatic arm," why is it they never control an arm in which the muscles have not been educated to write,— as, for instance, the arm of a baby or that of an idiot from birth?

One can take the best medium in the world and destroy the thyroid glands, and thereafter no spirit will control the arm. Why should they not do so if it is really spirits? The mechanism is there, and it is supposed that they take charge of the machine.

The fact of the matter is that when the thyroid gland is destroyed, there is no way in which, at the present time, a circulation of the proper impressions can be had.

As has been shown, the sympathetic nervous system controls all the motions of the body, but it can control them, at the present time, only in the way in which it has been taught; but without doubt it could, if it were conscious that it is possible, move the arms in an intelligent manner with the thyroid glands removed. *It is possible for it to receive the impressions directly within its ganglionic centers. It is like human beings who have the*

power to see without the eyes, but cannot do so. They must be taught.

One can become passive and allow some "outside" force to control the arm: If it is not through the brain that this control is maintained under ordinary conditions, then why should not spirits control an arm which has not been taught to make the motions necessary in writing, or a paralyzed arm? The writer does not contend that this is impossible to the intelligent cells of the body, but because it has not been practiced, it is highly improbable that it may occur.

Take, for instance, the baby animal finding the nipple through which it must receive its food. The explanation of this phenomenon is that there is such a stream of electromagnetic electrons flowing at the right point that a sure guide is really there. Now why should there be this wonderful flow from those points? Because the nipple is surcharged with food, and hence is sending out electrons; and the babe being hungry and a point of low pressure, these electrons follow the natural law of pressures.

In the darkest night one can follow a cold current of air which may lead to the entrance of a mine into which he may fall and be killed.

No doubt this principle of the flow of electrons is responsible for many accidents which occur at sea between two vessels meeting upon a dark or foggy night. There is always an exchange between human beings, no matter how far separated they may be; hence the "invisible pull" gradually causes the helmsman to change the ship's course toward the point whence the pull proceeds. This pull comes under the Newton laws for inanimate matter, so that the ships, being much like plummets, are easily pulled toward each other.

Many mediums feel the spirits "pulling" or leading them toward certain objects,—such, for instance, as rich mines, or persons who exert a good or bad influence over them.

If one could realize the principle laid down, and cast aside all pulls and be free, then the millennium would begin. It is already beginning. Many are doing this very thing.

When the brain becomes diseased in certain parts, these parts become the points of low pressure; hence they readily receive, as impressions, the flowing electrons. These impressions cause the brain parts to act, and in many cases produce the phenomena known as mental derangement. Often in such cases the one so afflicted thinks it is spirits that are whispering to his brain.

To illustrate this point: The writer was making experiments before the Berkeley, California, Society for Psychical Research, to prove the principles herein laid down. During that time a communication was received from a lawyer in San Francisco, a friend of a French lady who was continually receiving messages from, as she thought, the spirits.

The lady, with her husband, lived in the second flat of a three flat building. Above them was a family who seemed to be very noisy, as loud sounds were heard as of trunks and beds being drawn around the room. This occurred at first several times during the day, and then more and more frequently until in the course of a few months it became almost continuous. The lady became nearly distracted, and finally decided to move.

As soon as the change was made to a cottage, the lady was surprised to find that the noises continued; at this time she concluded the disturbance was the work of spirits.

Finally the noises assumed the sound of voices. At first she heard but one voice; then a second; and, after a few months, a third voice joined the two.

These voices appeared to come from an attic above the ceiling. They carried on the conversation in the "third person." They said all manner of mean things about this lady in whispered voices which she could just hear.

The lady tried to call them to account for this, but they continued the conversation as though they did not hear. She lost patience with them and called them names, but all to no purpose. They would tell stories about her husband, saying that he was down town, drinking and carousing in the red light district, etc. When he came home, she accused him of his bad actions, and, beyond belief, frequently he admitted it.

At this juncture the writer was called by the lawyer friend to diagnose the lady, to know if the trouble was within her brain. The diagnosis showed deep shadows within the prefrontal and auditory areas of the left hemisphere of the brain. She was a right-handed woman, so that the left hemisphere was the active side of the brain.

The points to be noted are the following: The noises began at first faintly and gradually increased to those noted as object-hearing sounds. Then they changed to voices,—first one, then two, then three.

The disease began within the prefrontal area, which affected the judgment: then it gradually reached the object-hearing department of the auditory area, when the slight noises of moving objects began. As the disease progressed, the noises increased in volume; finally the affection reached the word-hearing department, which is close to the object-hearing one; then the voices were heard. First, only one voice was heard — because the disease had

only reached one group of cells; and finally it spread to three separate groups.

Moving objects were heard first, because the object-hearing department was first attacked by the germs; this means that the object-hearing cells of the auditory reservoir were first affected, which caused them to send out object-hearing impressions; first, of low intensity, then with a gradual increase.

The writer could not convince the lady that the trouble was within her own brain. Whenever the subject was mentioned, she became so furious at the spirits that were bothering her that one could realize the beginning of her complete loss of reason.

The fact that her brain was super-sensitive because of her disease accounts for the receiving of correct messages as to her husband's whereabouts and actions. The impressions were moving outward from his body, and she caught them in much the same manner that a wireless message is caught.

The writer knows of at least twenty-five such cases at the present time; and as that lady believed, so these believe, that spirits are talking of or to them constantly.

If this belief could be dispelled, they might be taught the nature of the phenomena and, of their own powers, cure themselves. While this most pernicious belief holds sway, they will not try.

CHAPTER XLVII

HUMAN BEINGS PASSING THROUGH SOLIDS

According to the Bible, Christ had the wonderful quality of passing his body through solid substances, such as walls of houses, etc. There are authenticated instances of objects passing, or being passed, through walls, and the phenomenon has always been accredited to spirits. Religious persons do not think of giving them the credit in the instances where Christ passed through solid walls; and inasmuch as He was physical and a man, why not think there may be an explanation of the phenomenon from a physical standpoint?

A white corpuscle of the blood can move up to the wall of an artery which surrounds him — and no doubt it appears to him as large as a railroad tunnel does to a man — and in a few seconds appear upon the outer side of the artery, or vice versa. A red corpuscle never accomplishes this wonderful feat.

Observe closely a piece of cast-iron, with its definite cleavage under the influence of great heat. These structures are known to be built by electrons of the inanimate type; yet when melted and allowed to cool, even before the heat is dissipated they start the rebuilding of their ruined homes, much as human beings do after a fire.

If these live things cannot be destroyed by fire, it seems that the tale recorded in the Bible of one of the apostles

being cast into a cauldron of burning oil and coming out alive, might be true.

Considering that the accounts of real materialization recorded in this volume are true, we can, in a way, realize that electrons might separate upon one side of a wall and reassemble upon the other side. Certainly if they scatter when the condition known as death takes place, and have sufficient intelligence to reassemble, it is not unreasonable to believe that they may be taught to do this at once.

When we remember that no impression can come to the human brain without a material reality back of it from which light rays reflect its image—noting exceptions given,—we should not be too skeptical of the possibility of fleshy bodies passing through solid substances. It is not inanimate electrons in food alone which produces flesh; it is the moving, intelligent electrons which can pass through all bodies that are induced to come to your “city” to dwell. Therefore, if the inanimate electrons can be taught to become animate, the problem will be solved.

Light rays are material things — electric corpuscles, yet we know that they readily pass through many kinds of materials. Heat rays pass through the hardest steel. Water under great pressure will pass through glass many inches thick. Ether, light, and electric waves all find a way through every substance known to man. Yet no one dreams of giving the spirits credit for the phenomenon.

In conclusion: There is no such thing as immateriality; therefore, there cannot be an immaterial spirit.

It is necessary to repeat that which has been written far back in this volume,—namely, if one will consider that the word spirit is merely another name for electron, or for matter so finely attenuated that it cannot be thought about at the present time for want of education along those lines,

then it may be said, with reason, that spirits do come back.

An electron can pass from one body to another and join itself to a protoplasmic cell within that body, when it will have a hand in the formation of the mind of that body through the organ-mind emanating from the organ in which it dwells.

From this it should be readily understood that if many electrons, good, bad or indifferent, attach themselves to an organ or body, each will be affected to a large degree.

There is an incessant flow of electrons between animal and plant bodies, and probably between all bodies, that are the physical things from which light reflects, bringing to the human brain the belief, as impressions, in non-material spirits.

The passing of human beings through solids can be accounted for in another way. If one can hear, see, and sense a human being when far away as if he were present, one cannot be sure that it is not reality.

Many have had the experience of realizing a person's presence in a room when others could not realize it. If each person was capable of realizing this, then there would be no contention as to the reality of the phenomenon. Often in one's dreams a kiss is given to another with all the sensations of reality.

CHAPTER XLVIII

SPIRITISM AND THE FOURTH DIMENSION

The "Fourth Dimension" seems to be a subject into which few dare to penetrate. It is considered so deep that only those who have extraordinary brains should make the attempt. The writer is not going to apologize for performing a few "stunts" in connection with this subject, with the end in view of dispelling its mystery, because the proofs of a "Fourth Dimension" certainly disprove all the facts brought forth in this volume touching upon the subject of spiritism.

To prove that a doubtful statement is true by analogy, one statement must be based upon known facts. For instance, metals fused upon this planet, and their rays allowed to pass through a spectroscope, produce a certain arrangement of colors in lines. This is a known fact. When a like arrangement of lines of colors is produced from light passing through the same instrument from other worlds, analogy proves that the same kinds of metals are in those planets.

But suppose that one *assumed* the fact of the first statement; could he, in reason, from this analogy claim proof that the second statement is a fact? No! The analogy is correct, but it proves nothing.

Again, those who claim knowledge of a Fourth Dimension destroy their foundation when they assert it an impossibility for a dweller of, for instance, the dimension

length to know aught of breadth, because those who make this claim dwell in a lower one than the elusive "Fourth," hence they can know *nothing* of a higher dimension.

In attempting to prove a "Fourth Dimension," the foundation is laid by *assuming* that, first, a point has neither length, breadth, depth or height.

Is this correct? No! A point, to be a point, must have dimensions; therefore, the foundation, as far as a point is concerned, on which to erect the structure "Fourth Dimension" has no reality. It is plain that no *thing* can have analogy with an immaterial thing.

The next piece of foundation work for this wonderful structure is that of the construction of a line with length only. Here is another piece of acrobatic foundation building. Can there be a line with length only? No! It must have length and breadth or diameter.

And if there is no "Land of One Dimension," how can one dwell within it even the minutest thing known, an electron? If there were such a land, then one could say with truth that an intelligence could dwell within it, because there is a smallest thing as well as a largest intelligent Thing, which shows conclusively that there must be intermediate intelligent things.

Christ and the moneron represent these extremes, with the animal kingdom intervening. Hence, as it is known that the Greatest came through the least, the least have the ability to conceive by fore-planning the Greatest, and it is obvious that the Greatest conceives all of the least because He came from it. This shows that if there was a being within one dimension, he could conceive of things in two dimensions.

The idea of "Square Land" is opposed with a similar argument. There can be no such land! One cannot con-

struct an object with only length and breadth ; it must have thickness. And if this is impossible, how can such an object be used in analogy with an unknown proposition with which to prove that proposition? The argument is a mere congregation of words.

Next, "Cube Land," or the "Land of Three Dimensions," is made another foundation stone in this wonderful structure. Like the other foundation stones, it is a misnomer. Their names should be changed to toppling stones. There is no such solid figure as that known as a cube having three dimensions. If there is no such figure, then it cannot be used as a foundation for rearing such a mighty structure as that of a "Land of Four Dimensions."

To prove that such is the case, we have only to take an electron, the smallest thing known, and place it upon the side of a real cube; if it encircles the cube, it will not realize that it is not moving around the truest sphere ever constructed by the hand of man. The reason for this is that the electron, being so small in comparison with the sharpest seeming angle ever constructed, will not know that it is not traversing an endless level.

Comparatively speaking, human beings were once electrons. When human beings first had conscious mind, and for many ages thereafter, the earth *seemed* to be an endless level; and it was only through the ability of a lesser thing to penetrate and understand a greater thing that the mystery was solved.

The term dimensions is like the lines of latitude and longitude, which only prove useful because they are measured from an actuality,— a metal pin set in solid rock at Greenwich. It is known that dimensions do not represent an actuality.

If one reasons from an assumed premise, he should rea-

son logically. If one reasons that because there are three dimensions there should be four, why not continue this line of reasoning and claim that there are five and six, and so on to an infinite number?

The facts of the case are, we are living upon a sphere with two seeming dimensions. But there is no real circumference or diameter, only approximate ones. There is no such figure as a true sphere or a straight line; they cannot be constructed by the hand of man, nor are they produced in nature.

The foundations for the analogy for the conclusions drawn in the books covering this subject are "far-fetched." We are not living in a land of three dimensions, hence we cannot assume that there is a "Land of Four Dimensions."

To attempt to prove that immaterial things do exist with no foundation, certainly is illogical; and it is the veriest nonsense to make the attempt from the analogy given in some of the books treating this subject.

Through the use of mathematics, worlds have been viewed that at one time were as far beyond the human ken as what these authors would have us believe of the "Fourth Dimension."

The writer, utilizing the discovery made, that of seeing without the eyes, can diagnose a person though he were sitting upon the opposite side of the earth or a cube, merely by recognizing the etheric impressions as they come to his brain.

It is plain from this that if he were an inhabitant of the impossible "Lineland," he could receive and understand impressions from "Squareland" or "Cubeland," or any other land from which ether waves were flowing.

A very few years ago the electrons were in the "Land of Four Dimensions"; but now we know them and see them

with our brains. At one time the red and white corpuscles were as if they were not; now they are being used to perform consciously the greatest work of the age. Time was when wireless waves bearing messages were to human beings what many would have the world believe of the "Fourth Dimension"—impossible of conception.

The one-hundred-inch reflector soon to be in operation upon Mt. Wilson, California, will bring to us positive knowledge of "Fourth Dimension Lands."

It is known that ether waves are flowing from "lands" around and about us as well as those of infinite space; hence, if all knowledge is within the "Infinite Land," it is surely within the human grasp.

We know that the earth exerts an influence upon the moon; therefore, we know that inhabitants of that small sphere, if there are any, can know of us. By this fact we know that it is possible to receive knowledge of the greatest system of worlds in infinite space, or the most minute world in matter close at hand.

When the correct definition of the word spirit is reached, then all will be as plain as the human mind will demand.

CHAPTER XLIX

SUMMARY AND DICTIONARY

SUMMARY

This volume has proved, among other facts, that immaterial spirits do not exist. It shows that material spirits — electrons, or collections of electrons — do exist, and move about from one body to another, and influence the exhibition of one's mind; furthermore, that this belief destroys, in the main, all fear connected with the subject. It gives hope that in time all the details connected with it will be known, because it is a material subject.

The opposite belief gives no hope that relief will ever come to its votaries, who lose their money and health trying to find a solution of its mysteries.

It discloses that all knowledge is within all brains, and that the countless different outputs are due to the imperfect machines and the conglomerate mass of impressions therein. And it shows conclusively that the operator of each machine must have a teacher in the environment; or, to make it plainer, it shows that no machine alone can perfect itself.

It discloses, also, that all knowledge through physical means — the etheric flow — is universal; that motion and rest, attraction and repulsion, centrifugal and centripetal forces, goodness and badness, love and hate, life and death, are synonymous, and are one and the same thing — infinite Force.

DICTIONARY

Animal body, like a city, is filled with real intelligent workmen. These workmen are of all degrees of intelligence from the highest to the lowest; and all grades of what is known as goodness and badness. They congregate in groups, and produce group minds, which minds are represented by a cell or cells within the brain.

Mind is the controlling impression or impressions of the body produced by a cell or cells, evidenced by waves which carry the impression or impressions to all of the body in which they are generated, and to all bodies within the cosmos. It is always a physical impression.

The Ego mind of the body is produced by the group minds of the body. This Ego mind is always represented by cells of the body which produce it. In short, it is identical with a city, or government, or world mind.

Spirit is matter so fine that rays of light, glancing from each particle to the human brain, do not, at the present time, affect it sufficiently to make it conscious of the blow. When sufficient numbers of these particles congregate under the Newton law, then the Ego force of the brain may become conscious of this mass.

Thinker is the cause of mind; that is, the cells of the body and brain send impressions back and forth; and when a conclusion is attained, it is made public to the body and to the cosmos, when it becomes mind. It is the Infinite.

Reasoning is more of a special way of thinking; it produces more nearly a perfect mind than mere thinking can, because it takes into consideration experiences. One can think without reasoning, but cannot reason without thinking.

Impression, in this volume, means a cell, or cells, of some degree of intelligence moving as a wave, carrying intelligence to a cell, or to all cells within the cosmos.

Intelligence, when traced to its source, means the Infinite.

Understanding, also, when traced to its source, means Infinite.

Personality is mind, or soul, or will, or spirit, etc., expressed to the environment a number of times in a like manner.

Life means motion or rest; and ultimately it means the Infinite.

Electro-magnetic force is electric corpuscles composed of electrons, moving or at rest. This is expressed, as one would express force, under the names "positive" and "negative."

Electrons, both animate and inanimate, are intelligent things, ranging from the highest to the lowest intelligence conceivable. An electron is merely a collection of other intelligent things; and these things are also composed of other things, and so on to, and including, the Infinite.

Matter is a collection of molecules; a molecule is merely a collection of atoms; atom is a collection of electric corpuscles, and an electric corpuscle is merely a collection of electrons.

Power and force, the attraction and repulsion of one electron for another.

Heat means electrons. To show this plainly, when one is sick in any organ of the body, the application of heat will usually overcome the trouble. This means that a greater number of electrons are induced to move to that organ.

When heat does not cure a disease it is because the right

kind of electrons do not reach the point of disturbance or that too few of them find the battleground.

Light, electrons; probably a different number and kind from heat, but with an equal ultimate result.

Ether, electrons; the same as light.

Sub-conscious mind, the collective force of the cellular life of an organ or collection of organs of an animate body, not expressed by sound made by the thyroid glands or the vocal chords. To better understand what this means, think of a group of human beings as a body within the United States, scheming to change a United States law. This is sub-conscious thinking viewed from a government mind standpoint.

Habit, electrons flowing or at rest, and, under the Newton law, resisting a change.

Law is habit or electronic force acting in one way for great periods of time. Law is not positive when time is considered. For instance, time was when the moon was not; yet to an inhabitant of that body — if there is one — it would seem that the law of gravity was always the same as at the present time.

The scientists of the earth know that the moon is the earth's first-born; and that the moon, in conjunction with the earth, generated the law of gravity for the moon. Hence, for that body this law is but a transient thing; and if this is true, then it is transient for all bodies.

Basically considered, the law of gravity is merely streams of electrons flowing from one body to another, whether animate or inanimate; and as the number of electrons change for any body, gravity changes. It has not been perceived upon the earth because the loss or gain of electrons to the earth has been too infinitesimal to be computed.

Again, death is supposed to be a universal law; yet dur-

ing the first six thousand years of man's existence — according to the Bible — longevity decreased, and during the last forty years it has increased about twelve years; therefore one can reason logically and deduce extremes either way, all death or no death; but no positive law.

The first moneron may have considered that it could not elevate itself from the earth a thousandth part of an inch; yet man has elevated himself some thirty thousand feet from its surface. From this it is obvious that infinite space is his to conquer.

The first law of universal gravity is that it increases as the number of electrons — matter — increase. The second law is that it decreases as the square of the distance. Hence as long as the number of electrons within the earth-body does not change, its gravity will remain the same. It is known that electrons are constantly moving, as is evidenced by meteors and shooting stars; it is also known that no object upon the earth can constantly retain an exact number of electrons. Human beings aptly illustrate this point.

“*Spirits*,” electrons or collections of electrons, both animate and inanimate, sent forth by the power of collections of electrons. These collections may be human animals, ordinary animals, or the vegetable and chemical kingdoms in general. All inanimate bodies send forth electrons. It is known under the Newton law as attraction and repulsion.

Cosmos, space filled with particles of matter, without beginning or end. It is just as reasonable to think that these particles had no beginning as to think the opposite.

It is merely a habit to think that all things must have had a beginning. The right way to think is that all things are combinations of electrons and their constituents, and

that each new thing is merely a new combination of electrons.

Cosmic dust — cosmic electrons — no doubt is composed of infinite grades of intelligence, infinite grades of color-vibration, infinite grades of size, and so on to Infinity. For instance, grass is green because electrons making certain vibrations love to congregate in that manner; or, to be plainer, they through countless ages have acquired that habit.

A black man is black at the present time because of habit; electrons with vibrations equal to those that give one a sensation of black were forced to the surface of the man animal, because they, from their nature, could protect the body from the fierce electrons coming from the sun. This means that the electrons of these colors, being of opposite polarity, attract each other.

The latest discovery relative to life is that man can prove its beginning by really producing it. This is supposed to be accomplished by enclosing food products which the germs enjoy in glass tubes, and then subjecting them to heat until all life is destroyed.

If a piece of cast-iron can be melted and then allowed to cool, and the little builders of its duplicate houses begin to return and reconstruct, why should they not do the same things in the boiled food? Electrons and their constituents can pass through glass as easily as a human being through a door; therefore, it is plain to see that the animal builders can return through the walls of the glass tubes and rebuild animal forms known as germs.

Vibration is electrons moving from one body to another at different rates of speed.

Infinite, the collective force of all electrons and their constituents, within infinite space. This Force must be

represented in some definite place ; and we may as well name that place *heaven*.

There is another land than this : it is around and about us and within our *grasp*. That land is the land of purity, joy and peace ; the land encircling the Mother Earth — where distance and time are not ; where greatness and littleness are synonyms ; where evermore there will be content.

It is the land of perfect health and of perfect peace ; likewise of the Great Force that passeth understanding.

This marvelous Mind-Land is attainable only through *personal* endeavor — and then, only when the “ Old Man with the Scythe ” shall have been driven forever from the earth.

“ For the former things ” are passing, and, lo, all things are becoming new !

